



الترجمة النصية
للقرآن المجيد
The Textual
Translation For
The Quran
The Supreme

ترجمة
عبد المصطفى بن محمد المبارك
By
Abdulaziz F. AlMubarak



الترجمة النصّية
للقرآن المجيد
(برواية حفص عن عاصم)

ترجمة
عبد العزيز بن فهد المبارك

4.6.5 التنقيح

Textual* Translation
For
The Qur'an The Supreme
(By narration of Hafss through Aa'ssim)
By
Abdulaziz F. AlMubarak

Revision 4.6.5

* Textual is *neither replicative nor literal* but *conforming to the exact text*, i.e. *without any addition, deletion or alteration to it!* See Sections 6A and 10 of the *Introduction* to this *Translation*. Hence, this *Translation* is: *original, unmatched, and closest to the actual text of The Qur'an; and praise be for Allah, Lord of the worlds.*

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VERY IMPORTANT ANNOTATION

This translation is unique and first of its kind for The Qur'an The Supreme.

The reader is kindly requested **NOT** to plunge into reading any part of it without **first** reading its **Introduction** and **Prelude**! This is **absolutely necessary** to better prepare the reader for easy, proper, and unambiguous reading!

If the reader is **versed** in Arabic then, please read the **نداء** to be found in the Index section of this web site.

Thank you

The Translator

الترجمة النصية
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By ترجمة
عبدالعزیز بن فہد المبارک
Abdulaziz F. AlMubarak

بسم الله الرحمن الرحيم تنبيه!

إعلم أيها القارئ العزيز أنّ نص القرآن وصيغته هما في منتهى البلاغة ودقة البيان! فلا زيادة ولا نقص ولا مترادف في القرآن! وكل مفردة في القرآن لذاتها مقصودة لتؤدي صورة معينة ومنشودة! في نص القرآن وصيغته يكمن كنزه الأكبر ومعجزاته العظمى والدائمة! وبهذا فلنصه وصيغته قدسية فريدة! وهو لكل البشرية، وعليه لا بد من ترجمته، ترجمة دقيقة النص والصيغة وخالية الدنبة¹، لمنع النقص والزيادة والتحوير، الآفات الملازمة حتما لـ "ترجمة بالمعنى"، كما هو الحال بالنسبة لجميع "التراجم" المتداولة بين الناس منذ أمد طويل، والمعروفة بـ "ترجمة معاني القرآن"، هذا مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسن! تلك "التراجم" أهملت تصوص القرآن وصيغته، وبذلك أفقدته كنزه الأكبر ومعجزاته العظمى والدائمة! إذ أهني لا تصلح البتة، جملة وتفصيلاً، إذ يكاد يصعب، إن لم يستحيل إيجاد جملة من كلمتين، في أي منها، تطابق النص الكريم، إضافة لكثرة الأخطاء القاتلة التي تعمها كلها!

إنّ في نص القرآن يكمن العجب العجائب، حيث فيه البلاغة والبيان والكناية والمجاز! وفيه الإعجاز اللغوي المنقطع النظير في كل زمان! وفيه الإعجاز العلمي في مختلف المجالات ولكل التطورات، وفيه المعجزات التي تظهر مع تطور العلوم وتقدم العصور! وهو حمال للمعاني المتعددة والمرامي الظاهرة والخفية! فهو محكم البنيان² (لا البناء)، كما قد يبدو للبعض في اجماله ودقيق الدلالات في تفصيله! فيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوخاة من ذوي الألباب! مثلاً: "لا يقدرون على شيء مما كسبوا" (البقرة: 264) و"لا يقدرون مما كسبوا على شيء" (إبراهيم: 18). أو "مواخر فيه" (التحل: 14) و"فيه مواخر" (فاطر: 12). فمن كلماته تؤخذ العقائد وتبنى الأحكام. نظمها يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ ("وإنّ له لحافظون" الحجر: 9). ومفسدة لمعانيه الدقيقة ومراميه المنشودة. وعليه ترجمته بـ "المعنى" ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً!

المترجم/تم بفضل الله وهدايته/فالحمد والشكر له.

By Allah's name *Ar-Rahma'ne Ar-Rabee'me (The Multitudinous Mercy Giver)*

NOTICE!

Dear reader: please know that the diction of The Qur'an is phrased in *most* ultimate *precision* and *terseness*! Each word in it is *intended* for *itself* to convey a *specific-message*! It does *not* have word-deficits or word-surpluses *nor* does it have synonyms! It is sacred and unique! It is for the *entire humanity*! So its translation is a *must* and also *be verbatim and taintless*!

All "translations" in circulation since a long time ago, known as "Translation of The Meanings of The Qur'an," with due respect to their authors, are *absolutely unfit* to convey the *exact* text of The Qur'an, in whole or in details! It is difficult, if not impossible, to find a sentence of two words in *any* of them that *exactly corresponds* to the munificent text (of The Qur'an)! This is in addition to very many *fatal flaws ubiquitous* in all of them!

All that, because such "translations" have *ignored* the *verbatim* phrasing of The Qur'an, and so had *deprived* it of its *biggest treasure* and *greatest multiple marvels*! In its *verbatim* are: *eloquence* and *elucidation*, *metonymy* and *figuration*, and above all *linguistic inimitability*, as it is *unmatchable* in all places and at all times! Also in its *verbatim* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras! In it too is the wondrous scientific-nature in various disciplines and for all developments! It is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent! It is *perfect* in its construction as a whole and *meticulously precise* in its details! In it are the precedences and the deferments, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects! From its words *sacrosanct* faiths are taken and the *religious* rules are derived! Its diction is *abundantly rich* with meanings and the *augmentations* thereof! So its translation by "meaning" *detracts from* its text and *corrupts* its intended implications! Hence, its translation by "meaning" is not only *unfit* but *should never be*!

The Translator/by Allah's munificence & aright-guidance/praises & thanks to Him.

¹ أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنية في ديننا"، حديث الحديبية. راجع لسان العرب

² البنيان هو ما كمل بناءه فهو لا يتبدل، (مثل "البنيان المرصوص"). أما البناء هو الذي يبني، أي في مراحل التطور، مثل "السماء بناءً"، فالسماء في توسع دائم!

بسم الله الرحمن الرحيم نداء 2 إلى جميع المسلمين، خصوصاً العرب منهم!

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً وبعد:

1. هذا نداء إلى جميع المسلمين، خصوصاً العرب منهم، أن هبوا وتعاونوا لخدمة كتاب الله، بترجمة إلى اللغات الحية، وعلى رأسها اللغة الإنكليزية! حيث أن جميع ما هو متداول ومعروف بـ "ترجمة معاني القرآن الكريم" لا يصلح، إذ يصعب إن لم يكن من المستحيل إيجاد جملة من كلمتين فأكثرفي أي من تلكم التراجم تطابق النص الكريم! أن فيها جميعاً، بغير عمد من مترجمي تلكم "التراجم"، ما لم يقله القرآن، وحذف ما يقوله القرآن، وتحوير ما يقوله القرآن! بل أدهى وأمر فيها ما يناقض القرآن في القول والمعنى! (انظر الفقرات 15، 16، 17 و 18 فيما يلي لتبيان ذلك كله)!

2. القرآن وصيغته تبيان لكل شيء في الوجود وصفته، علم ذلك من علمه وجهله من جهله! يقول الحق سبحانه وتعالى: "ونزلنا عليك الكتاب تبياناً لكل شيء" (النحل: 89)! قف وتدبر: "الكتاب تبياناً لكل شيء"! من قل إيمانه ووهن استنباطه قد لا يستوعب، بل لربما يستغرب ويعرض بالنسبة لنص هذه الآية الكريمة، كما تبين لي من بعض المسلمين! نعم العرب والمسلمون حينما أخلصوا إيمانهم واقتدوا بالقرآن وتبيناه في مختلف المجالات العلمية والعملية، كانت لهم الريادة في اكتشاف العلوم وسرائر الوجود وقيادة الحضارة الإنسانية! وعليه لا بد من إخلاص الإيمان بالقرآن والاهتمام به لاكتشاف الوجود وسرائره وللعودة لصدارة الحضارة الإنسانية! القرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، وحافظه هو منزله سبحانه وتعالى، حيث يقول جلّ من قال:

"وإنّ آله لحافظون" (الحجر: 9)!

فالقرآن بمعطياته الجليلة وعطااته المدرارة على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معاً ولكل الناس، بل لكل ما في الوجود من جماد وحيوان وأقوال وأفعال! القرآن هو الكتاب الوحيد الذي لا تنقضي عجائبه، في مختلف المجالات، إلى أبد الدهر!

في القسم الثاني من المجلد الثاني من كتابي: **The Future World Order**، الموجه للعقلية الغربية ومن منطلقاتها، أوردت عشرات الأدلة العلمية المخبرية من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن فعلاً كلام الله، ويستحيل أن يكون من صنع البشر! ودراسات الإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن هو: "تبياناً لكل شيء" (النحل: 89)، وصدق الله العظيم، ومن أصدق منه قتيلاً! فهل يرعوي من قل إيمانهم فاستعربوا وأعرضوا، لريب في نفوسهم، عمّا في الآية الكريمة، من أن القرآن هو حقاً: "تبياناً لكل شيء"؟

فيا ترى، كتاب هذا شأنه ألا يجب أن يترجم بأقصى درجات الدقة والإتقان، أي بنصوصه وبصيغته، إذ أن تلكم النصوص والصيغ مقصودة بذاتها ولذاتها! إنها لأبلغ بيان من خير بنيان أنزله العزيز الرحمن! (انظر الفقرات: 3-11 فيما يلي).

3. وأيضاً يقول الحق سبحانه وتعالى: "قل يا أيها الناس إني رسول الله اليكم جميعاً" (الأعراف: 158). واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وآله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس! وطبعاً جميع الناس لهم لغات مختلفة! والمسؤولية لا يصلح إرسالته صلى الله عليه وسلم إلى جميع الناس، تقع عليه وعلى العرب المؤمنين؛ امتناناً واستجابة لقوله سبحانه وتعالى:

"وإنّه لذكرٌ لك ولقومك وسوف تسئلون" (الزخرف: 44)

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "ذكر" أي شرف وصيت وعزة للرسول صلى الله عليه وسلم وقومه، (ب) "وسوف تسئلون"، أي قد أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة! و(ج) أنه صلى الله عليه وسلم وقومه سوف يسألون! فهو صلى الله عليه وسلم بلا أي شك قد أدى الأمانة وبلغ الرسالة على أفضل وجه! أمّا قومه، خصوصاً في العصور الحديثة، فهذا شأن فيه قول بل أقوال!

4. كذلك فإن الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لا لبس فيه، إذ يقول عزّ من قال:

"وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا" (الحشر: 7)

ذلك لأن أقوال وأفعال الرسول صلى الله عليه وآله وسلم تسليماً كثيراً هما تفسيراً للقرآن ورسالته، وقدوة للمسلمين!

5. وعليه فلا إهتمام بالقرآن، لاكتشاف الوجود وسرائره، ولصدارة الحضارة مرة أخرى لأبد للناس، الذين لهم لغات مختلفة، كما أسلفنا، من ترجمة أمينة، دقيقة ومتقنة لنصوص وصيغ القرآن المجيد، ليتسنى لكل من يهّمه الأمر معرفة ماذا يقول القرآن في كل ما يقوله بالضبط وبمنتهى الدقة! والقرآن متقن من كل وجه، وثابت النص والصيغة ومقتضياتهما، وحمل للمعاني التراكمية دوماً والمتجددة أبداً لكل العصور وتطور العلوم! وتلك الصفات هي من إعجاز القرآن والبرهان لكل من لديه بصيرة أو عدل وإنصاف، أن القرآن حقاً كلام الله!

6. الترجمة لغة هي: (أ) تفسير لكلام؛ (ب) أو نقل دقيق وأمين لكلام من لغة إلى أخرى؛ (ج) أو تدوين لسيرة ذاتية! فالترجمة ك الصلاة! "الصلاة" لغة تعني الدعاء، أو مكان الصلاة (لهدّمت صلوات، أي أماكن العبادة= الكنائس)؛ بينما شرعاً تعني الوضوء أو الإغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها ثم الخروج منها بـ "السلام عليكم ورحمة الله"! فحديثاً الترجمة يجب انصرافها لـ 6(ب)، كما تنصرف الصلاة غالباً للمعنى الشرعي!

7. أيضاً هنالك الحديث الشريف الصحيح الذي يقول:

”نَضَرَ اللهُ امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه.“
”فوعاها ثم نقلها كما سمعها...“ أي فهمها واستوعبها أي حفظها في وعيه أي عقله؛ ”ثم نقلها كما سمعها“، أي بلا زيادة ولا إنقاص ولا تحوير (تغيير) لنصها وصيغتها! في هذا الصدد جدير بنا أن نتذكّر حديث النوم الذي علمه المصطفى، صلى الله عليه وسلم، لأحد الصحابة، والذي فيه: "...ونبيك الذي أرسلت!؛ ولما أعاده الصحابي للتأكد من صيغته وحفظه، قال: "...ورسولك الذي أرسلت!؛ فصحه المصطفى صلى الله عليه وسلم بأن قال للصحابي: "...ونبيك الذي أرسلت!؛ وهذا حديث صحيح في البخاري برقم 247! الشاهد هنا أن النص والصيغة هما من الأهمية الكبرى بالنسبة للحديث، وهما للقرآن أهم وأكبر! فلا بد من أن نرعي!

8. فإذا كان النص والصيغة بالنسبة للحديث هما بتلك المنزلة المهيّنة والمكانة العلية، وذلك حقّ كله، فكلام الله أحق وأولى! أي لا بد من نقل كلام الله إلى الآخرين بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغته! ذلك أن تلكم النصوص والصيغ للقرآن مقصودة لذاتها وبذاتها، وعليه فلا بد من نقلها إلى الآخرين بأقصى درجات الدقة والأمانة والإتقان!

9. فمن هذا المنطلق، وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق أول ترجمة فريدة، من حيث نصية العرض وأمانة النقل ودقة الترجمة وكل ما يترتب عليها، توافقا لنصوص القرآن وصيغته، دون زيادة ولا إنقاص ولا تحوير لأي جزئية من القرآن المجيد! أحمد الله وأشكره على ذلكم كله!

11. ذاك من جهة، ومن أخرى فكتاب ذلك شأنه من المكانة العلية، وحفظه بالمشيئة الربانية، والشاهد من حرص المصطفى صلى الله عليه وسلم، على النص وصيغته، ونقلهما كما هما، وبمنتهى الدقة والأمانة والإتقان! ألا يفرض ذلك على كل مسلم أن يأتمر ويرعوي بتطبيق كل ما جاء في 7 أعلاه؟ حيث غير ذلك حتماً إنقاص غير مقصود من شأن أعظم وأقدس وأصح كتاب على وجه الأرض لصالح الدنيا والآخرة للبشرية بل لكل ما في الكون وشأنه!

12. بعد أحداث الحادي عشر من سبتمبر 2001 وفور اكتشافه، الذي حقاً أذهلني آنذاك، والذي مفاده أنه لا توجد ترجمة نصية ودقيقة للقرآن المجيد في اللغة الإنكليزية ولا في أي لغة أخرى البتة! وبعد تردد وتفكير عميق قررت مستعيناً بالله ومعتمداً عليه سبحانه أولاً، وملتمساً العون ممن يستطيع بنفسه أو بمعرفته لغيره أن يعينني أو يتعاون معي في إيجاد الترجمة المنشودة، أي الدقيقة والأمانة نصاً وصيغة لكتاب الله في اللغة الإنكليزية، لعل وعسى أن تكون تلك الترجمة المرجع والأساس لترجمات آخرتو إلى تترى، إن شاء الله، في جميع اللغات، خصوصاً الحية منها!

13. خلال الثلاثة القرون الماضية صارت اللغة الإنكليزية أكثر لغات العالم تداولاً في جميع القارات، وعليه كان على المسلمين، والعرب منهم خاصة، المبادرة بترجمة القرآن والحديث الصحيح\الحسن إلى الإنكليزية ترجمة دقيقة وأمانة للنص والصيغة، أي بلا زيادة ولا إنقاص ولا تحوير لنصوص وصيغ القرآن والحديث الصحيح\الحسن! وبما أن نصوص القرآن وصيغته مقصودة بذاتها ولذاتها وهي في منتهى البلاغة ودقة البيان والإتقان، خصوصاً فيما يتعلق في التعبير بما قل ودل، وبرسم الصور والمعاني المقصود نصاً وضمناً\تلميحاً أو كناية! وكذلك بالنسبة للحديث الصحيح\الحسن! أي لا بد من ترجمتهما ترجمة دقيقة وأمانة نصاً وصيغة!

14. إن من يتشرّف بترجمة القرآن المجيد أو الحديث الشريف لا يحق له، كائناً من كان، أن يزيد أو ينقص أو يحوّر أي جزئية منهما! الأمر المشين أنه لا توجد ترجمة نصية، دقيقة وأمانة للقرآن المجيد، حتى الآن؛ أنظر الفقرة 15 فيما يلي! ويا للأسف الشديد كذلك لا توجد ترجمة نصية، دقيقة وأمانة للأحاديث الصحيحة\الحسنة!

15. أ- يعلم جميع العارفين أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" جميعها، مع اجتهاد أصحابها، جزأهم الله خيراً أو أثابهم بالحسنى، لا تصلح، جملة وتفصيلاً! لماذا؟ سألين بعد قليل إن شاء الله!

في العصر الحديث، ترجمة القرآن لا بد أن تكون: ثقل كلام القرآن نصاً وصيغة بدقة وأمانة إلى أي لغة أخرى! الدقة والأمانة، أي التقيد والإلتزام بالنص وصيغته من العربية إلى اللغة المنقول إليها، وذلك أمانة للترجمة وخطير ما يترتب عليها، خصوصاً بالنسبة للقرآن والحديث الصحيح الحسن؛ إذ عليهما تبنى العقائد والأحكام! وحيث أن تلكم "الترجمات" فسرت وما ترجمت النص الكريم وصيغته، وحتماً لازم ذلك حذف كلمات وكلمات مما جاء في القرآن وأضاف كلمات وكلمات بما لم يرد فيه، وتحويل كلمات وكلمات بما لا يتلائم معه، بل أبعد من ذلكم أنت بنقيض ما يقوله القرآن! مثلاً عند ما استبدلت (كلها جميعاً) كلمة "نعم" في محل كلمة "بلى"، أينما وجدت كلمة "بلى" في القرآن! وبذلك طبعاً دون قصد أفسدوا بل نقضوا المعنى المراد مثلاً: في الآية 172 من الأعراف: "ألسنت بربكم، قالوا بلى" "تلكم" "الترجمات" تقول "ألسنت بربكم، قالوا نعم!" (نستغفر الله عن ذلك الكفر غير المقصود)! أن "بلى" و"نعم" ليستا بنفس المعنى، ولا هما من المترادفات! علماً أنني من الذين يجزمون أن ليس في القرآن مترادف البتة! وكل كلمة في القرآن لها ذاتية خاصة ولا بديل لها، وهي مقصودة بذاتها ولذاتها، ولا يجوز تغييرها ولا بأقل القليل، لرسم الصورة وإجلال المعنى المراد، كما في النص والصيغة!

ب - ومثلاً آخر: ترجموا كلمة "آية" بـ "verse" إن كلمة "آية" تعني: الجملة من القرآن، أو المعجزة، أو الشيء المبهر الذي لا يكاد له نظير، أو البرهان، أو العلامة المبيّنة! وكلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه! فكيف يتأتى لعربي مسلم يعلم علم اليقين أن الآية لا تمت لـ "الكتاب المقدس" بشيء، لا من قريب ولا من بعيد! وكذلك "الآية" ليست بشعر ولا يشطر منه! فكيف به ينحرف مع التيار ويقول بكلمة "verse" قاصداً "آية"، تاركاً بذلك تلك المعاني الجميلة السامية والمرامي العلية والموحية لكلمة "آية"؟

ج - أمّا التقيد بنصوص الأفعال والأسماء والأحرف والصفات في تلكم "الترجمات" كلها فحدث ولا حرج! إن استعمال القرآن الكريم للأحرف بالذات، له دقة حاسمة ودلالات جازمة! و"ترجماتهم" شيء يؤسف له حقاً! فمثلاً: "إلى شياطينهم" ترجمت: "مع شياطينهم" والبون شاسع بين هذه وتلك! وقس على ذلك الكثير، الكثير، بل الكل تقريباً! بما أن تلكم "الترجمات" لم تتفقد بالنصوص ولا بصيغها، إذاً هي ليست بالترجمات الحقة، بل هي أقرب ما تكون إلى التفاسير الميسورة، وليس الميسرة! لأنها الموجودة فقط، والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة! لا شك أن الذين قاموا بتلكم "الترجمات" اجتهدوا وأوسعهم اجتهداهم، جزاهم الله خيراً وأثابهم بالحسن! وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم! لكن الحق لا بد أن يحق، أي لا بد من تصويب العمل لأجل العقيدة ولأقدس وأعظم وأصح كتاب على وجه الأرض إطلاقاً!

16. أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين فأكثر تطابق ترجمتها النص القرآني المجيد، من حيث: صيغة النص، الفعل (المبني للمجهول/المعلوم/المتعدي/اللازم)، الأسم، الحرف، الصفة، بل حتى المعنى، حيث تجد نقيض المعنى، كما في 15 أعلاه، وقس على ذلك الكثير الكثير!

17. وهذا الواقع المؤسف حقاً حدث لأن جُلَّ إن لم يكن كل أصحاب تلكم "الترجمات" ليسوا من ذوى اللسان العربي ونهجوا نهجاً خاطئاً إن لم يكن فاسداً! والقلة، القلة منهم من ذوى اللسان العربي لم يوفق لأحسن من سواهم لأنهم نهجوا نهج من سبقهم! لذلك تجد "ترجماتهم" ليست بناقصة الدقة فحسب بل إنها كثير إما تحيد عن النص الكريم؛ وذلك (طبعاً) بغير عمد من المترجم؛ إذ لا يمكن أن يتصور أن يتعمد الخطأ من يتشرف بترجمة القرآن المجيد، مثلاً أن يقول: "كتاب لا شك فيه" بدلاً من "كتاب لا ريب فيه" أو أن يقول: "ربنا إقبل منا" بدلاً من: "ربنا تقبل منا" أو أن يقول: "يذبحون أبنائكم" بدلاً من: "يذبحون أبنائكم" أو أن يترجم: "وأنتم الأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم!" أو "وجعلنا بينهم مازراً" بـ "وأجلسنا بينهم حراً"، لاحظ التعابير: "أجلسنا"، "بينهم"، "حراً"! بل أدهى من ذلك "وضعنا بينهم حقول ذرة"، كما هو في بعضها! والكل لم يوفق لأحسن مما ذكر! عفا الله عنهم وأثابهم بالحسنى، على اجتهداهم!

18. أ - أنه حقاً لمن المؤسف للإنسان، وصدقاً لمن المخجل للمسلم، وقطعاً لمن المعيب، إن لم يكن الأثيم، للعربي المسلم أن يعيش هذه الحقبة الزمنية التي نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإني لا تجد ترجمة دقيقة وأمانة لنص وصيغة كتاب الله المجيد بين "الترجمات" المتداولة عند الناس حتى الآن، انظر الفقرة 9 أعلاه!

ب - نعم مؤسف للإنسان أن يغيب عنه أضخم كنز فيه خير الدنيا والآخرة، لكل الناس، ومخجل للمسلم أنه يعلم عن هذا الكنز وقد توانى في إظهاره ومشاركة غير المسلمين بما فيه من الخير؛ ومعيب كل العيب، إن لم يكن الإثم كل الإثم، كما أسلفنا، للعربي المسلم الذي يقرأ في هذا الكتاب العظيم، خطاباً له وأمثاله:

"لقد أنزلنا اليكم كتاباً فيه ذكركم أفلاتعقلون" (الأنبياء: 10)!

أي فيه عزكم، وشرفكم، ومقامكم بين الأمم! وجملته " أفلا تعقلون " إنكار توبيخي، كما يقول الإمام الألوسي رحمه الله، لحثهم على تدبر القرآن ومقتضيات هذا التدبر! أي كيف بكم أيها العرب الذين آمنوا بالإسلام لم تهبطوا نشاطاً في نشر كتاب الله وإفهام غيركم بكنوزه وخيراته بلغاتهم وبما هم يعقلون ويثمنون؟ كيف والف كيف؟

19. وهنا يبرز العديد من الأسئلة، منها: أين المسلمون في جميع أقطار الأرض من ترجمة دقيقة النص والصيغة لكتاب الله وأحاديث رسوله صلى الله عليه وسلم؟ بل أخص من ذلك، أين العرب الذين آمنوا برسوله وقرآنه من قوله، سبحانه:

"واته لذكر لك ولقومك، وسوف تسئلون" (الزخرف: 44)؟

هذا وعد ووعد من الحق سبحانه وتعالى لهؤلاء المخاطبين! نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قبلاً! وكذلك هو وعيد ينبغي أن يصك ناصية كل مخاطب ويهز فرائضه، ذلك لأن مخاطبه هو خالقه، ومسائله! كيف به لم يهبط مساراً لجعل القرآن نصاً وصيغة ودون دنية³ وبمنتهى الدقة والأمانة بين يدي مختلف الشعوب وبلغاتهم؟ وبما أن اللغة الإنكليزية هي أكثر اللغات تداولاً بين الناس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل المنظور، فكان جدير بالمخاطبين أن يبادروا بتلك الترجمة للقرآن المجيد منذ أمد طويل! ولكنهم لم يفعلوا حتى الآن! الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة 9 أعلاه!

20. قبل أحداث سبتمبر 2001 كنت منغمساً في موضوع كتابي: The Future World Order الذي يبحث في الفلسفة والعلم والدين من منطلقات ومصادر العقلية الغربية أساساً! وبعد تلكم الأحداث، واكتشافي، كما ذكرت آنفاً، الذي حقاً أذهلني وخيب أمني وهو أنه لا توجد ترجمة نصية ودقيقة لكتاب الله في أي لغة وبالذات الإنكليزية! من هنا توكلت على الله وعكفت على ترجمة دقيقة النص والصيغة، وخالية الدنية، أن شاء الله، لكتاب الله! والحمد لله على الفلاح! انظر الفقرة 9 أعلاه!

21. أ - عند ما شرعت في مشروع "الترجمة النصية" لكتاب الله، شعرت بأهمية هذه المهمة الكبرى والمسؤولية العظمى والفريدة الهولة! وعليه طبعاً بحثت جاداً، كما ذكرت آنفاً، ملتصقاً العون من الله أولاً ثم ممن يستطيع هو بنفسه أو بغيره، الإسهام في هذا المشروع الجليل! وقد نشرت ذلك في الإنترنت، وغيرها، وعليه ظننت أنني سأغمر بسيل من "المساهمات" من الكثيرين، بالغت والسمين! واحتياطاً نوهت لمن أراد المساهمة أن يطلع على مقالة وجيزة وضعتها في الإنترنت، حيث قلت في تلك المقالة الآتي، "أخي المشارك أن كنت تميز الفرق بين:

(21-أ-1) الأب والوالد والأم والوالدة والإبن والولد و يذبحون و يؤذون و يقبل و يتقبل!
(21-أ-2) "إنا جعلناه قرآناً عربياً!" (21-أ-3) "وهذا لسان عربي!" (21-أ-4) "وكذلك أنزلناه حكماً عربياً!"

(21-أ-5) و طبعاً هنالك المعنى الشرعي للكلمة في القرآن المجيد، انظر الفقرة 24- د فيما يلي!

ب - فإن كنت تميز الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل علينا بعلمك وفضلك!

إن كل واحد من (21-أ-1) و (21-أ-2) و (21-أ-3) و (21-أ-4) و (21-أ-5) يشكل مبدءاً بذاته لترجمة كتاب الله! فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدأ أو ذاك، أي هل الكلمة أو الجملة ينبغي أن تفهم على أنها: أولاً "قرآناً عربياً"، أو ثانياً "لسان عربي" أم ثالثاً "حكماً عربياً" أو رابعاً هناك حكم شرعي يحتم فهماً معيناً لتلك الكلمة أو ذلك التعبير! والحكم الشرعي هو الأساس وعليه المدار!

ج - وطبعاً للوصول إلى الحكم الصحيح في كل ما ذكر، لا بد من الرجوع إلى كتب اللغة: الصرف والنحو، قواميس العربية المختلفة، معاجم التراكيب والأمثال، إعراب القرآن، وطبعاً كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من زاوية أو زوايا معينة، والقرآن الكريم يمد الكلّ غداً معيناً! والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الاستنباط وطاقته البيان!

21. أ - إذا الترجمة الدقيقة للنص والصيغة، تحتم التقيد بما ذكر أعلاه، تقيداً صارماً! كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزله، وفيه الأمر والنهي لشؤون الدنيا والآخرة على أسس علمية سليمة ومنطقية حكيمة، وفوق هذا وذاك، إنه لشريعة ربانية من لدن

أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنية في ديننا"، حديث الحديبية راجع لسان العرب³

العزیز الحکیم! فلا يجوز الإنقاص ولا الزيادة ولا التحوير في نصوصه وصيغته، ولا حتى بالقليل! ولأن كل مفرداته وصيغته مقصودة بذاتها ولذاتها، فلا محيص من الالتزام كل الالتزام بذلك كله، أمانة للنقل، وحفاظاً على عظم المسؤولية، وبغية الحصول على معانيه ومراميه، التي هي دوماً متجددة لمن يتدبر ويرعوي ذلك لأننا بصدد كلام رب العالمين، ثابت النص والصيغة والحمل لمختلف المعاني لكل العصور وتطور العلوم إلى يوم الدين! فلا بد من أخذ ذلك كله دوماً في محاولة ترجمة القرآن!

ب - ولتحقيق ما ذكر أعلاه، هناك أربعة مبادئ رئيسة وفروع ثلاثة لها، هي بمثابة نتائج طبيعية و منطقية لتلك المبادئ، أيضاً لا بد من التقيد بتلك الفروع لترجمة القرآن المجيد أو الحديث الصحيح الحسن!

ج. فالمبادئ الأربعة هي:

(1). مبدأ "إنا جعلناه قرآناً عربياً" - (الزخرف:3). أي أن كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب! فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك!

(2). مبدأ "وهذا لسان عربي" - (النحل:103). "اللسان العربي" هو أن تضع كلمة عربية مع أخرى عربية والمعنى يكون ليس هذه ولا تلك! فمثلاً: "إين السبيل" فإين السبيل ليس بإين وليس بالسبيل! "إين السبيل" هو: المسافر! ومثلاً آخر: "يا أكل لحم أخيه ميتاً" يعني: يغتابه! فليس هناك أكل ولا لحم لأخ ميت، بالمعنى الحرفي لكل كلمة! لكن هذا التعبير المجازي الجميل كي يقبح وينقّر من الغيبة! وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات! القرآن فيه الكثير والكثير من اللسان العربي!

(3). مبدأ "وكذلك أنزلناه حكماً عربياً" - (الرعد:37). "حكماً عربياً" أي أن نظم القرآن وسياقه يتطابق مع قوانين الصرف والنحو للغة العرب! فمثلاً: "وما خلقت الجن والإنس إلا ليعبدون" (الذاريات:56)، "تلك الرسل" (البقرة:253)، "لعل الساعة قريب" (الشورى:17)! فبالنسبة لـ "يعبدون"، أين ضمير المتحدث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون الوقاية أو العمد، حيث لا يستغنى عنها، ووجودها يعني حذف الـ "ي" كضمير للمتكلم! أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأن كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك"! أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأن المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة! وكل من البعث والوقت والوقوع مذكر! ولمعرفة كل ما ذكر في هذا الصد ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدر المصون" لـ الحلبي، مثلاً!

(4). مبدأ المعنى الشرعي للكلمة، هذا هو المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدى الناس أجمعين لعبادة رب العالمين، من منبعيها العليين، القرآن المجيد والسنة المطهرة! ذلك لأن المصطفى صلى الله عليه وسلم، قال: "أوتيت القرآن ومثله معه" (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم 163)! فهو الصادق الأمين حتى ما قبل النبوة، وبعدها، فالحق سبحانه وتعالى يقول بأنه: "لا ينطق عن الهوى إن هو إلا وحي يوحى" (النجم:3-4)! فمثلاً: الصلاة لغة تعني الدعاء أو مكان الصلاة، أما شرعاً فهي الاغتسال أو الوضوء والدخول فيها بتكبير الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ "السلام عليكم ورحمة الله"! ومثلاً آخر، الحديث الشريف: "انصر أخاك ظالماً أو مظلوماً"! من الواضح جداً نصرة الأخ مظلوماً، أما كيف بنصرته ظالماً غير واضح من الوهلة الأولى! غير أن الأمر يتضح جلياً عند العلم إن الحديث الشريف قد قعد لمفاهيم جديدة وكرّس لمبادئ إسلامية قديمة! فمن المفاهيم الجديدة: أولاً: أن "الأخ" هو كل من شهد أن لا إله إلا الله وأن محمداً رسول الله! وثانياً: تنصر "أخاك ظالماً" أي أن تمنعه من أن يظلم بداية، كما أفصح بذلك المصطفى صلى الله عليه وسلم!

يا الله! سبحان من علم الإنسان ما لم يعلم! هنا تتجلى العناية الربانية في السمو بـ المفردات والعبارات الشرعية إلى المراتب العلية والإضفاء عليها بتلك المعاني الرائعة، المؤثرة والجلية! يا لجلال وعظمة تلك المفاهيم الجديدة وترسيخ الحق والعدل والمساواة، أسس لحياة وعيش كريمين، من منبع رباني مجيد وأحدث شريف صحيح! إن الأساس لكل ما في القرآن هو المعنى الشرعي أولاً، حيث أنه الأساس والمرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرفها القرآن تبياناً، وفصلتها السنة بلاغاً! وفي وجيز من القول: هي السلم والتسالم والعيش والتعايش، والعون والتعاون والرحمة والتراحم والسّماحة والتسامح، والأخوة

انظر إلى القاموس الملحق بهذه الترجمة النصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً". 4

والتأخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدتها إلا قيود أوامرو والنواهي الربانية من لدن العزيز الحكيم! كل ذلك في ضوء المنطق السليم والروية السوية! والقول الفصل أن كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه الناس بلا ضرر ولا ضرار! والكلام عن عظمة القرآن لهدى العباد فعلاً لعجب عجاب! فهو "تبيان لكل شيء" (النحل: 89)، وهو "يهدي للتي هي أقوم" (الإسراء: 9)، وهو الذي "لا تنقضي عجائبه إلى يوم الدين"، كما جاء في بعض أقوال السلف الصالح! فالحمد لله الذي هدانا لهذا الدين وقرآنه وسنته وما كنا لنهتدي لولا أن هدانا الله!

ولـ الفهم الشرعي الصحيح لابد من الرجوع إلى كتب الحديث الصحيح الحسن وجمع من التفاسير المعتمدة، كل يفسر من وجهة معينة، ولا ضير، إذ كل يفسر بقدر ما آتاه الله من الفهم والعلم والتجربة وقوة الاستنباط والبيان! الشرط الإلتزام بما جاء في القرآن المجيد والسنة الصحيحة! وكل منهما معين لا ينضب، يمد المستمد غدقاً!

22. أمّا الفروع الثلاثة، التي لا تنفك عن تكلم المبادئ، حيث هي نتائج طبيعية و منطقية لها، فهي الآتي:

(22-أ) أكلنزة الكلمة! اللغة العربية بطبيعتها بنائية منطقية، أي أنك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية، التي في غالبها صماء، أي بلا جذور قابلة للتصريف و اشتقاق الفعل المناسب والإسم المطلوب! ففي الإنكليزية من الصعب إيجاد إسم الفاعل ومن الأصعب جداً إيجاد إسم المفعول! أمّا في العربية فيسهل اشتقاق إسم المفعول به والمفعول فيه والمفعول معه والمفعول لأجله وقس على ذلك! كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف وليس الأمر كذلك، إذ لا مترادف في القرآن! فعند الترجمة، كثير ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية! ففي حالة الإستحالة لابد من أكلنزة الكلمة، أي أن تكتب الكلمة العربية بالأحرف الإنكليزية معكوفة وبين قوسين يشرح المقصود! مثلاً كلمة "بعل" لا توجد في الإنكليزية كلمة مقابلة! فإذا أردت أن تترجم: "هذا بعل" تقول:

*This (is) my ba'al (master/owner/husband)*⁵

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأن الصيغة السوية للجملة الإنكليزية لا تستقيم إلا بها! وعليه فكل كلمة "is" وضعت بين قوسين وبأحرف معكوفة لتبيان أن كل ما هو معكوف وبين قوسين هو ليس بالضبط النص القرآني، ولكن اقتضته سلامة النص في اللغة الإنكليزية لتقريب المعنى بسليم القول فحسب!

(22-ب) تذكير و تأنيث الكلمة! في العربية كل كلمة إما مذكر أو مؤنث! أمّا في الإنكليزية فالكلمة حيادية، أي لا مذكر ولا مؤنث، إلا ما ندر بالنسبة لحفنة من الضمائر! فلتذكير وتأنيث الكلمة في الإنكليزية كي تحاكي مقابلها في العربية لابد من ترميز الكلمة الإنكليزية! مثلاً: الشجرة = tree^w، والقلم = pen^x. فكل كلمة إنكليزية عليها رمز "w" تكون لتأنيث الكلمة المعنية، وتذكير الكلمة يتم بـ رمز "x" عليها! وهذا مهم عند ترجمة، مثلاً: "لعل الساعة قريب" (الشورى: 17) بدلاً من لعل الساعة قريبة، كما قد يتبادر للذهن!

(22-ج) تحديد الضمائر! كما ذكرنا آنفاً، في الإنكليزية الكلمة حيادية! مثلاً كلمة: you، تصلح لأنت، وأنتم، وأنت، وأنتن! والكلمة في القرآن، الضمير وغيره، محدد وبمنتهى الدقة، أي لا يمكن اللبس فيه! فمن أجل ذلك رمزت الضمائر لتحديد هويتها من أول نظرة! فمثلاً: أنت = you^s، أنت، وyou^f = أنتم، أنت، وyou^g = ضمير المخاطب المتصل، كأن تقول مثلاً: إنك = verily you^g، أو الضمير المستتر، كما في: قل = [let-say you^s]! وهكذا دواليك لمجموعة أخرى (20) من مختلف الكلمات المرمزة كفت لأكتاف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم! وبما أن هذه

⁵ و أحياناً كلمة "بعل" = ba'al تطلق على صنم كانت العرب تعبد في الجاهلية

انظر صفحة الكلمات المرمزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمزة

الرموز تتكرر على صفحات هذه الترجمة فسر عان ما يألّفها، بل ويستحسنها القارئ، إن شاء الله، لجميل وظيفتها التي تزيل الإلتباس وتحدد بوضوح ومن أول وهلة الأمر المعنى! فالحمد لله على هذا الإبتكار الذي سوى نقصاً في اللغة الإنكليزية، لتلائم وتحاكي النصوص القرآنية الكريمة! وهو أول قاموس من نوعه، فيما أعلم، يعتني بترميز الجنس والضمائر، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى!

23. أ- من المعروف بالبداهة والتجربة أنه لو نقل عن أحد ما قولاً بالمعنى، لربما أقام الدنيا هذا الأحد ولم يقعد، إذ أنه لم يقل هذه الكلمة أوتلك بالذات! فكيف بنا أن نترجم كلام الله بـ "المعنى" ونقبل به؟ إنَّ تعبير: "ترجمة معاني القرآن" فيه نظر! فكأن للقرآن معان عدة، وهذه ترجمة لها! نعم للقرآن من المعاني ما لا يكاد يحصى، ولكن هل تلك "الترجمة" أو ما يماثلها ترجمة لتلك المعاني؟ الجواب كالشمس الساطعة! إذا كيف يكون لها ذلك وأساساً هي فسرت وما ترجمت نصوص القرآن وصيغته، فزادت فيها وأنقصت منها وحورتها، بل أدهى من ذلك، دون قصد، جاءت بنقيض صريحها؟ (انظر الفقرة 15 أعلاه)!

ب. الترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنها تضل عالية النقص والندية! ذلك أن نصّ وصيغة القرآن، كما ذكرنا آنفاً، حمّالان لمختلف المعاني على مر العصور وتطور العلوم إلى أبد الدهر! والترجمة بالمعنى تنقل واحداً من المعاني (على افتراض مخالفة التوفيق) بالنسبة للزمن والتطور العلمي حين اكتملت تلك الترجمة بالمعنى! علماً أن افتراض التوفيق بعيد المنال في واقع الأمر في أي وقت من الأوقات! هذا أولاً، وثانياً أين بقية المعاني المحتملة، بل الأكيدة لما يأتي من العصور والعلوم؟ وثالثاً أين هذا مما جاء في حديث الرسول صلى الله عليه وسلم، في 7 أعلاه؟ رابعاً أجدر بـ "الترجمة بالمعنى" أن تسمى باسم آخر، مثلاً تفسير لبعض أي القرآن، أو أي تعبير آخر غير "ترجمة" (انظر 15 ج آنفاً) إذ أن هكذا ترجمة ليست حقاً الترجمة التي ينبغي أن تكون، وحتى لو "صدفة" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ الكل بقدر) إنطبقت صحة تلك "الترجمة" بالنسبة ليسير اليسير من القرآن المجيد!

ج. الترجمة بالمعنى، كما ذكرنا آنفاً، تفسر النص الكريم وصيغته وليس ترجمتهما! وهذا أمر مخل بالنسبة للترجمة! إنَّ النص والصيغة في القرآن فيهما البلاغة والبيان والخباء والمجاز! فيهما الإعجاز اللغوي المنقطع النظير في كل زمان! وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطورات! وهما حمّالان للمعاني المتعددة والمرامي الظاهرة والخفية على مر العصور وتطور العلوم! فالقرآن محكم البنيان في اجماله ودقيق الدلالات في تفصيله! وفيه التقديم والتأخير، الذي بدوره يؤدي إلى اختلاف المعاني والمرامي، المستوخاة من ذوي الأبواب! مثلاً: "لا يقدرون على شيء مما كسبوا" (البقرة: 264) و "لا يقدرون مما كسبوا على شيء" (إبراهيم: 18). أو "مواخرفيه" (النحل: 14) و "فيه مواخر" (فاطر: 12)! من كلماته تؤخذ العقائد وتبنى الأحكام! نظمه فريد يدر بالمعاني والمزيد! ترجمته بـ "المعنى" مخلة بنصوصه وصيغته المحفوظ (وإنّ له لحافظون" (الحجر: 9)؛ ومفسدة لصريحها ومضامينها! وعليه ترجمته بـ "المعنى" ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً!

24. الآن وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيقها، أحمد ه وأشكره على ذلك، استغرق كل ذلك أكثر من سبع من السنين؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غفير من الأساتذة "المختصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك الكثير من المراكز الإسلامية في الولايات المتحدة الأمريكية وأوروبا الغربية! بعد العديد من الإرتحال والاتصالات تبين لي أن ذلك الإحتياط الأنف الذكر (21 أ- ب) لربما كان هو أحد الموانع، إن لم يكن هو المانع الرئيس، في عدم مساهمة أي إنسان البتة، ألا أحد أصدقائي، كان معي منذ البداية، إلى أول شروعي بالتنقيح الأول، جزاه الله خيراً! ومؤخراً أحد الأصدقاء، جزاه الله كل خير، أبدى بعض الملاحظات، التي كان لها طيب الأثر والإثراء على جزيئة هنا وهناك من هذه الترجمة!

25. بالإنكليزية لا تستطيع أن تقول مباشرة: صدق أو أحسن أو صبر أو استغفر، فلا بد من المداورة! المداورة أن تقول: الذي قال الصدق، أو الذي أحسن، أو الذي مارس الصبر، أو الذي طلب الغفران! وأيضاً فإن اللغة الإنكليزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه فدقة التصوير بالكلمة يكون في غاية الصعوبة، وهذا على نقيض العربية التي تتقادم مفرداتها وتتعاظم معاني تلك المفردات، وعليه دقة التصوير بالكلمة يكون سهل المنال، خصوصاً عند من آتاه الله قوة البيان!

26. الكلمة (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما تشارك أخواتها في المعاني العديدة، لكنّها هي وحدها ولا سواها التي ترسم وتؤدي المعنى والمرمى لما يراد. فمثلاً:

- أ. غاب = لم ير بالعين السوية لأي سبب!
 ب. إختفى = لم ير بالعين السوية من حيث أنّه لا يعرف مكانه!
 ج. توارى = غاب إلى الخلف عن حياء أو خجل!

د. خنس = غاب عن ذلة و هو ان!
هـ. غرب = غاب في مكان بعيد!
و. استتر = غاب وراء حجاب خوفاً أو خجلاً!
ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!
ح. أقل = غاب لمعانه أو غابت شهرته أو شأنه!

27. وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المعجبة في إطار جميل! فلواستبدلت كلمة أو حرفاً بـ "مرادف" فلاحدثت خدشاً بليغاً في أحسن الأحوال، والحقيقة أنك لربما غيرت المبنى وطبعاً المعنى والمرمى لمايراد! والقرآن ليس فيه مترادفات البتة! فالحذر الحذر في هذا الصدد! لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: لاتصلح بل ينبغي أن لاتكون أبداً!
28. إن هذه الترجمة (بأحدث تنقيحاتها 4.6.5) تحافظ على نصوص وصيغ القرآن السرمدية الصحة وتحاكيها أمانة ودقة، توافقا وحيطا! فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة في القرآن المجيد، فالحمد لله على ذلك! نعم هذه الترجمة الجديدة للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، تارخيّة، وفريدة من نوعها، إذ لم يسبق لها مثيل أبداً، حيث أنها تختلف عن سواها جملة وتفصيلاً!

29. وبهذا فإنني، مرة أخرى أجدد مطلبي لكل من لديه العلم والمقدرة بنفسه أو بغيره، أن يهب لمراجعة هذه الترجمة لإثرائها صحة ودقة، قدر الإمكان، وأنا على أتم الإستعداد بأن أدعوله بخالص الدعاء وبتعويض جهده ووقته بجزيل من المال حسبما يرى هو، إلى عشرة آلاف دولار أمريكي (سبعة وثلاثين ألف و خمسمائة من الريالات السعودية) للساعة الواحدة من وقته، تشجيعاً له، شريطة أن عمله حقاً يشري هذه الترجمة صحة ودقة، على أسس وبراهين علمية، وليس من باب وجهات النظر!

30. لقد آن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، ولكنها تمت والحمد لله وله الشكر والمثني، للنشروالانتشار بإذنه سبحانه وتعالى! وحيث أن القرآن الكريم انبثق أولاً من بلد مهبط الوحي، فإنني أرجو إن شاء الله أن يتم نشر وانتشار هذه الترجمة أولاً من بلد مهبط الوحي والقرآن وفي أقرب وقت! وحيث أن هذه الترجمة فريدة والأولى من نوعها ومن عمل رجل وفقه الله وأتمها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإنني أدعو الله أن يتقبلها ويسرلها القبول والإستحسان عند أكثر الناس، وينفع بها الإسلام والمسلمين، بل الناس أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك نشر وانتشار أحدث تنقيحاتها (التنقيح 4.6.5) أيضاً من بلد مهبط الوحي والقرآن، وعلى الله التكلان، إنه سميع مجيب!

31. وأخيراً أرجو من الله ثم ممن يستطيع أن يساهم بشكل أو بآخر في نشر وتوزيع هذه الترجمة خدمة لكتاب الله وخدمة للإسلام والمسلمين بل العالمين أجمعين، أن يسارع مساهماً في هذا الخير، بإذنه تعالى! والساعي في الخير كفاعله، كما هو معلوم لدى الجميع! فهبوا أيها الناس هبوا للسعي في هذا العمل المجيد لعلكم تفلحون! وفقنا الله جميعاً لما فيه خير الإسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق، وعلى رأس ذلك نشر وانتشار كتابه المجيد بكل اللغات وبتجمات نصية، دقيقة وأمانة وصحيحة، والسلام عليكم ورحمة الله وبركاته.

المترجم

عبد العزيز بن فهد المبارك
تم بفضل الله وهدايته! فالحمد

حرر في: 29\08\1430 هـ الموافق 20\08\2009م
بريدي الإلكتروني هو: aziznazila@gmail.com
والشكر له.

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تم هذا التنقيح يوم الخميس: 09\01\1432 هـ الموافق لـ 13\01\2011م.
ملاحظة (1)

الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org والتي تربط الموقع الذي فيه سورة الفاتحة وسورة البقرة كعينتين من "الترجمة النصية للقرآن المجيد"! ومن أهم الأمور في هذا الصدد قراءة المقدمة = *The Introduction* والتوطئة = *The Prelude*، إذ بدون هذه القراءة المقترحة فإن القراءة المباشرة، سيكون القارئ غير مهياً التينة الضرورية، أي التي لا بد منها أولاً! في الـ *Prelude* ستجد قاموس ترميز الجنس والضمائر، الفريد من نوعه والضروري لترجمة القرآن!

"وتعاونوا على البر والتقوى"

ملاحظة (2)

هناك من شياطين الإنس أو المعاندين أو الملحدين (خصوصاً في الإنترنت) من يدعي بالباطل والبهتان أن في القرآن "أكثر من ألف من التناقضات"! وطبعاً لا يقدمون دليلاً واحداً، حيث أنهم لا يستطيعون! وكتاب الله من البداية يقول: "هاتوا برهانكم إن كنتم صادقين" (البقرة: 111)! والسلام عليكم ورحمة الله وبركاته.

بسم الله الرحمن الرحيم
المبادئ التي لا بد من الالتزام بها
عند النقد أو الانتقاد لكل الأشياء

العدل وإحقاقه هو ما تقوم عليه السماوات والأرض ومن فيهن وما فيهن، وفي ذلك رضا الله! وإرساء ذلك لا بد من الحكم بالحق والإنصاف وتجنب الهوى والإجحاف في الأقوال والأفعال، خصوصا عند النقد أو الانتقاد لكل الأشياء! ولتحقيق ذلك كله لا بد من التزام المنطلق العلمي، والهدف البناء، وابتغاء الصواب، وتجنب الباطل، أو العبث وأيضا الابتعاد عن الحسد والتكبر، والعناد، والقول الجراف، وفوق ذلك كله عدم الجهل بالنسبة للموضوع المطروح الذي هو قيد البحث! وبذلك كله يتحقق الحق ويثبت العدل والكل يهتدي للتي هي أقوم، أي الطريقة المثلى للتعامل بين الناس وكسب مرضاة الله! يقول الحق سبحانه وتعالى:

"والله يقضي بالحق" (غافر: 20)، "وإذا قلتم فاعدلوا" (الأنعام: 152)، "فلا تتبعوا الهوى" (النساء: 135). والذي ينقد\ينتقد هو فعلا يقضي ويقول إما حقاً وعدلاً فلا يتبع الهوى، وبذلك ينال رضى الله والناس، أو بل يتبع الهوى ويقضي بغير الحق ولا يعدل، ويستحق غضب الله والناس، نعوذ بالله من ذلك كله! وهاكم، كما أرى، التعريف الدقيق لمبادئ النقد\الانتقاد مجسداً في الأسس التالية:

أولاً: المنطلق العلمي! لا بد أن يكون المنطلق علمياً، أي يتحرى الموضوعية ملتزماً بالدقة والحقيقة والواقع فيما ينقد أو ينتقد! فالناقد\المنتقد عليه أن لا يؤول ولا يلوي ولا يزيد ولا ينقص ولا يحور ولا يأخذ الكلمة\العبارة خارج سياقها بالنسبة لنص البحث المطروح! إن التأويل واللوي والزيادة والإنقاص والتحوير وأخذ الكلمة\العبارة خارج سياقها، من آفات النقد\الانتقاد، في كل زمان ومكان، خصوصاً في أوقاتنا المعاصرة، حيث يكثر ذلك، فلا حول ولا قوة إلا بالله! نعم من حق الناقد\المنتقد أن يفسر بقبول التفسير! أما آفات النقد\الانتقاد في أيامنا فلا لجمعها!

ثانياً: الهدف البناء! لا بد أن يكون الهدف بناءً وإصلاحاً وليس هداماً أو تشهيراً لكل نقد\انتقاد! النقد\الانتقاد الهدام أو التشهيري هما تماماً كالجهر بالسوء! والله لا يحب الجهر بالسوء!

ثالثاً: ابتغاء الصواب! أي القول بالحق الثابت والحقيقة الواقعة وتجنب الظن أو الخرص بما لا يطابق الحقيقة والواقع أبداً ما أمكن ذلك! مثلاً: لا بد من تجنب العموميات التي يراد فرضها وهي لا سند لها من قرآن أو سنة صحيحة\حسنة أو قياس عليهما! القول بالصواب المسلم به هو حصره في قول القرآن أو السنة الصحيحة\الحسنة، وكل ما سوى ذلك فممكن أخذه أو رده، أخذاً بالمعطيات مدار البحث، خصوصاً فيما يتعلق بالحلال والحرام أو ما يجوز وما لا يجوز! ذلك كله لله ورسوله صلى الله عليه وسلم! نعم هنالك العرف، شريطة أن لا يتعارض مع الشرع! ذلك يعمل به لدرأ المفاسد أو جلب المصالح! وهنا يقدر بقدره بالنسبة لمعطيات الظروف و

الطرح مجال البحث! فلا ينبغي التساهل فيما يتعلق بالحلال والحرام وما يجوز ولا يجوز!

رابعاً: تجنب الباطل! أي عدم الخوض فيما يناقض الحقيقة والواقع، بالنسبة لموضوع الطرح! مثلاً: القول بما ليس في موضوع الطرح من حقائق وواقع! أو تحميل البحث بما ليس فيه!

خامساً: تجنب العبث! أي عدم الخوض فيما لا جدوى ولا منفعة فيه أو منه!

سادسا: مقاومة الحسد والميل عنه! فلا ينبغي أن يستنبط أو يستنتج من طرح الناقد\المنتقد ما يمكن أن يفهم منه أن الناقد\المنتقد يتمنى أن الطرح الذي ينقده\ينتقده كان له أومنه، أو ياليت الطرح كان من غير صاحب البحث مجال النقاش!

سابعا: درأ التكبر! أي القول تصرّحا أو تلميحا بتعظيم ذات الناقد\المنتقد والتقليل من الطرح أو صاحبه!

التكبر البشري خصلة ذميمة بل عاهة خسيصة ومقيتة عند الله والناس جميعا!

ثامنا: ابتعاد العناد والمكابرة! لا بد من مجانية الإصرار على المخالفة من باب المكابرة والمنازعة!

تاسعا: الإعراض عن قول الجراف! أي لا بد للناقد\المنتقد أن لا يكون قوله بلا تقدير أو مقياس! مثلا: اقحام عموميات لا تقدير ولا قياس لها، أو علاقة لها بالبحث، أو لاسند لها من قرآن أو سنة صحيحة\حسنة أو قياس عليهما، أو عرف مسلم به! ولأقرب الفكرة، هاكم قول أحد حملة الكتوراة أي أنه ليس بشخص من "العامة"! يقول أخونا الدكتور الكريم:

أنه من المستحيل ترجمة القرآن ترجمة نصية! وحجته الأولى، أن الفاتحة قد خلت من سبعة أحرف، هي: ف، ج، ش، ث، ط، ظ، ز! بعد هذا، يقول أخونا الدكتور:

كيف بالمرجم يترجم ذلك؟

يا سبحان الله! أين العلاقة؟ أين الرابط؟ من قال أنه ممكن ترجمة

ألا موجود\المعدوم في أي مجال من المجالات؟ كيف يستقيم أو يعتبر قول كهذا؟

أعود وأقول، إن القول الجراف فوق أنه من الأصعب الأخذ به فإنه منقصة جمام للناقد\المنتقد!

عاشرا: الحيطة الحيطة من أم الكبار في النقد والانتقاد، الأوهي الجهالة أو الجهل بصددهم موضوع البحث مدار النقاش أو النقد\الانتقاد! نعم أحيانا، ان لم يكن كثيرا ما تجد الناقد\المنتقد في جهل كبير فيما هو بصدده نقده\انتقاده! وذلك لأسباب عديدة! منها اطلاعه السطحي أو فهمه الباطل، أو طرحه العبثي، أو منطلقه الذي يستشف منه الحسد، أو التكبر، أو العناد، أو القول الجراف! ومن هذا المنطلق فهو غير علمي ولا بناء وليس هو بالصواب ولا بالعدل! فمثلا تجده لم يكلف نفسه عناء الإحاطة التامة بمبادئ وقواعد و"مشاكل" الطرح وكيفية تذليلها! فهو يصدر أحكامه بلا قيد ولا شرط ولا قياس! وعليه تصير أحكامه مبتورة في أحسن الأحوال، أو مرفوضة في أكثرها إن لم يكن بكاملها! وهذا مصدر من مصادر الخلاف والنزاع!

الحيطة من الجهل والجهالة من السهل الذي قارب الممتنع، وعدمه ادعاء عضال فتاك بالكثيرين!

أن أكثر الإشكالات والخلافات والإختلافات في معظم المناقشات مصدرها مفاهيم غير صحيحة أو غير دقيقة لمفردات واصطلاحات اللغة! مثلا: القرآن المجيد أنزل "قرآنا عربيا" (الزخرف:3)! وكذلك بـ "السان عربي" (النحل:103)! وهو أيضا "حكما عربيا" (الرعد:37)!

كثيرون لا يميزون بين: "قرآنا عربيا" أو بـ "السان عربي" أو "حكما عربيا"! عندهم الكل بنفس المعنى! ومن هنا تنبع وتستشري الإختلافات بل وحتى المشاحنات! الصواب طبعا أن الكل ليس بنفس المعنى! فلو توقف المتناقشون\المتجادلون وتبيّنوا المعنى الدقيق للمفردات والتعابير، لاستراحوا وأراحوا وتوافقوا ووفقوا!

فـ "قرآنا عربيا" أي أن كل كلمة في القرآن الكريم لها مفهوم محدد بالنسبة للعرب! فعند اللزوم

يرجع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك، علماً أن ليس في القرآن مترادف البتة! أما "السان عربي" فالـ"السان العربي" هو أن تضع كلمة عربية مع أخرى عربية والمعنى يكون ليس هذه ولا تلك! فمثلاً: "إبن السبيل" ! فإبن السبيل ليس بإبن و ليس بالسبيل ! "إبن السبيل" هو: المسافر! ومثلاً آخر: "يأكل لحم أخيه ميتاً" يعني: يغتابه! فليس هنا ك أكل ولا لحم لأخ ميت، بالمعنى النصي للكلمة! لكن هذا التعبير المجازي الجميل كي يقبَّح وينقّر من الغيبة! وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات!

وأما "حكماً عربياً" أي أن نظم القرآن وسياقه يتطابقان مع قوانين الصرف والنحو للغة العرب! فمثلاً: "وما خلقت الجن والإنس إلا ليعبدون" (الذاريات: 56)، "تلك الرسل" (البقرة: 253)، "العل الساعة قريب" (الشورى: 17)! فبالنسبة لـ "يعبدون"، أين ضمير المتحدث، وهو الـ"ي"؟

الجواب: الـ"ن" في "يعبدون" تسمى نون الوقاية أو العماد، حيث لا يُستغنى عنها، ووجودها يعني حذف الـ"ي" كضمير للمتكلم! أما "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكّر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأن كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك"! أما بالنسبة لـ "العل الساعة قريب" بدلاً من "العل الساعة قريبة" ذلك لأن المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة! وكل من البعث والوقت و الوقوع مذكّر! ولمعرفة كل ما ذكر أعلاه ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدّر المصون" لـ الحلبي، مثلاً!

وبالنسبة للقرآن المجيد، طبعاً هناك المعنى الشرعي للكلمة أو النص القرآني الكريم! والمعنى الشرعي هو المرتكز الرئيس الذي عليه المدار والتكريس لكل ما في القرآن والحديث! وليس هنا مجال بحثه، حيث تناولناه بالتفصيل في مواطن أخرى، مثل: الحق المرام والقول الطام في ترجمة القرآن، العجب العجائب في ترجمة القرآن، الترجمة النصية للقرآن المجيد، وغير ذلك!

ولنعد للموضوع الرئيس في النقد والانتقاد

1. من تجربتي الشخصية والترجمة النصية للقرآن المجيد، هناك من يقول أن القرآن لا يترجم! والبعض يقول إن الترجمة تقوم مقام القرآن فهي قرآن، وهذا لا يصح، إذا القرآن لا يترجم! ويقول آخرون أنه لا يمكن ترجمة القرآن! البرهان؟ لأنه كلام الله! كل هذه الأقوال لا تستند على أي دليل من القرآن ولا من السنة ولا من قياس عليهما! والأصل في الإسلام الحل ما لم يرد التحريم المنع بالقرآن أو بالسنة أو بالقياس عليهما! زد على ذلك أن كل "حرام" داخل في باب المفصل! يقول عزّ من قال في كتابه الحكيم: "وقد فصل لكم ما حرم عليكم" (الأنعام: 119)! وبهذا الصدد لا تحريم ولا تفصيل، وبنص القرآن:

"هاتوا برهانكم إن كنتم صادقين" (البقرة: 111).

فأين البرهان عند من يدعي عدم جواز ترجمة القرآن! طبعاً لا برهان لديهم! إذا تلك حجة داحضة! 2. يقول الحق سبحانه وتعالى:

"قل يا أيها الناس إني رسول الله اليكم جميعاً" (الأعراف: 158).

واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس! وطبعاً جميع الناس لهم لغات مختلفة! والمسؤولية لا يصل رسالته صلى الله عليه وسلم الى جميع الناس، تقع عليه وعلى العرب المسلمين؛ امتثاناً وامتثالاً لقوله سبحانه وتعالى:

"وإنه لذكرٌ لك ولقومك وسوف تسئلون" (الزخرف:44).

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة في اليوم الصافي: فهي (أ) تأكيد صريح أن القرآن هو "ذكر" أي شرف وصيت وعزة للرسول صلى الله عليه وسلم ولقومه؛ (ب) "وسوف تسئلون"، أي قد أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة! و(ج) أنه صلى الله عليه وسلم وقومه سوف يسألون! فهو صلى الله عليه وسلم بلا أي شك أوجدال قد أدى الأمانة وبلغ الرسالة على أفضل وجه! أمّا قومه، في القرون القريبة فهذا شأن فيه أقوال!

3. لقد تأذن سبحانه وتعالى بأعلى صور البيان وأوضحه بالأمر الخطير: إن الدين عند الله الإسلام!

"إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ" (آل عمران: 19)

وأضاف الحق جلّ جلاله بصريح القول الكريم الذي لا لبس فيه ولا يقبل التأويل، أنه من ابتغى غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين! يا للخسران المبين لمن مات على غير دين الإسلام المستقيم ذلك الدين القويم!

"وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ" (آل عمران: 85).

نعم ذلك الدين القويم الذي ارتضاه رب العالمين للناس أجمعين:

"....وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا" (المائدة:3).

وعليه فإنه سبحانه وتعالى أمر المؤمنين بالأمر المؤكد، أن يتقوا ولا يموتوا إلا وهم على دين الإسلام! يا حسرتي على من مات ولم يكن الإسلام دينه!

"يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ" (آل عمران: 102)

4. إن خطورة الأمر بالنسبة لدين الإسلام، الذي ارتضاه رب العزة والجلال، وخسران من مات على غير دين الإسلام، ألا يلزم ذلكم كله المسلمين، خصوصاً العرب منهم، البلاغ المبين لجميع الناس بما يقوله القرآن نصاً وصيغة، تصريحاً أو تلميحاً؟ الأمر الذي يقتضي ترجمة دقيقة لنصوص القرآن وصيغته، دون نقص ولا زيادة ولا تحوير لأي جزئية منه؟ ذلك أن كل ما في القرآن موزون بمنتهى الدقة، أي بأدق من حد السيف! وعليه لا يحق لبشر كائن من كان يحاول ترجمة القرآن أن يغير أي جزئية من القرآن المجيد بأي حال من الأحوال!

5. خلال القرون الثلاثة الماضية أو يزيد، بما في ذلك المستقبل المنظور، اللغة الإنكليزية هي لغة التخاطب بين أكثر من في الأرض، وعليه كان جدير بالمسلمين بل واجبهم، خاصة العرب منهم، إيجاد تلك الترجمة باللغة الإنكليزية، بل بكل اللغات الحية! غير أن العرب المسلمين غابوا أو أهملوا، وتركوا الساحة لغيرهم الذين اجتهدوا جزاهم الله خير أو ترجموا القرآن المجيد إلى الإنكليزية وغيرها من اللغات، لكن دون المستوى المطلوب إزاء كتاب الله الكريم؛ حيث تكاد لا تجد جملة من كلمتين فأكثر في أي منها تطابق القرآن نصاً وصيغة! بل أن في بعضها المضحك المبكي لسخافة "الترجمة" وما هو واضح بطلانه من أول وهلة!

6. وأخيراً ينبغي أن نذكر، إذ "إن الذكرى تنفع المؤمنين"، بأن أي ترجمة للقرآن ليست بقرآن!

ترجمة القرآن بالتعريف والمنطق السليم هي ترجمة فلا يمكن أن تعتبر قرآن، كما يدعي المدعون!
فالترجمة هي نقل دقيق وأمين من لغة إلى أخرى! فمجرد كلمة "ترجمة" يعني نقلا من لغة
إلى أخرى، وهذا يعني بالمنطق السوي نفيا صريحا، بينا، وباتا بأن الترجمة هي قرآن!

7. الهدف الرئيس من ترجمة القرآن المجيد هو النقل الدقيق والأمين لنص وصيغة القرآن المجيد إلى
اللغات الأخرى كي يتسنى للناطقين بلغة المنقول اليها بما يقوله القرآن بالضبط وبمنتهى الدقة
والأمانة، دون زيادة ولا إنقاص، ولا تحوير، ولا نقض لقول القرآن، كما هو حاصل للأسف
الشديد من "الترجمات" المتداولة بين الناس، لأزمة طويلة! مثلاً تلکم "التراجم" مفعمة
بالأخطاء الجسيمة والشنيعية! خذ: الآية 172 من الأعراف:

"ألست بربكم، قالوا بلى!" تلکم "التراجم" جميعها تقول: "ألست بربكم، قالوا نعم!"
(نستغفر الله عن ذلك الكفر غير المقصود)! وهناك الكثير والكثير في تلکم "التراجم" من الأخطاء
الفادحة، التي لغير المطلع، يعتبرها من القرآن، ويأخذ بها! وتلك طامة كبرى! أن يستكن لهذا،
خصوصاً من قبل العرب المسلمين فعلاً لعجب عجاب، بل أظنه أثمًا مبينًا، نستغفر الله ونتوب إليه
منه! كيف والف كيف صبر ويصبرون العرب المسلمون على ذلك كله؟ عفوك يا الله!

8. أن النص والصيغة في القرآن المجيد هما كلام الله المنزه عن أي نقص أو زيادة أو عيب ولا بأقل
القليل! وهما مقصودان بذاتهما ولذاتهما ولا يمكن التعرض لتغييرهما ولا بأقل القليل قدر الإمكان
البشري! ومن هذا المنطلق "الترجمات" المتداولة لا تصلح، لما يعترىها من العيوب القاتلة،
من إنقاصات وزيادات وتحويرات بل حتى بنقيض (عكس) ما يقوله القرآن (انظر 7 أعلاه)!

9. العربية، التي كرمها الله باختيارها لنظم كلامه وهديه للناس أجمعين، هي أكمل وأدق لغة!
وقوانين النحو والصرف للغة القرآن الكريم فريدة ولا مثيل لها! ذلك لأنها عقلانية ومنطقية،
تستطيع أن تبني فعل الماضي والحاضر المستمر والمستقبلي والأمر، والمبني للمعلوم والمجهول
واسم الفاعل والمفعول به والمفعول لأجله والمفعول معه والمفعول فيه واسم المكان واسم الزمان
وجمع الكثرة وجمع القلة والتصغير والتكبير وتصغير التصغير وتكبير التكبير واسم العظمة
وعكسه والكثير الكثير! وكل ذلك لا يتأتى لغير العربية! أما غرار الإنكليزية، مثلاً، فإنها صما
إلى حد كبير! فإيجاد اسم الفاعل قليل والمفعول أقل وأقل! أما الأبنية الأخرى فتكاد تنعدم!

10. كذلك مفردات العربية دقيقة كحد السيف، كما أسلفنا! ولا مترادف في القرآن! وهاك مثلاً:
الكلمة (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما تشارك أخواتها في المعاني العديدة،

لكنها هي وحدها ولا سواها التي ترسم وتؤدي المعنى والمرمى لما يراد. فمثلاً:

- أ. غاب = لم ير بالعين السوية لأي سبب!
- ب. إختفى = لم ير بالعين السوية من حيث أنه لا يعرف مكانه!
- ج. توارى = غاب إلى الخلف عن حياء أو خجل!
- د. خنس = غاب عن دلة و هو ان!
- هـ. غرب = غاب في مكان بعيد!
- و. استتر = غاب وراء حجاب خوفاً أو خجلاً!
- ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!
- ح. أقل = غاب لمعانه أو غابت شهرته أو شأنه!

وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المُعجبة في إطار جميل! فلو استبدلت كلمة أو حرفاً بـ "مرادف" فلأحدثت خدشاً بليغاً في أحسن الأحوال، والحقيقة أنك لربما غيّرت المبنى وطبعاً المعنى والمرمى لما يراد، لأنه لا مترادف في القرآن!

11. وخذ مثلاً آخر في التقديم والتأخير اللذان يغيران المعنى: "لا يقدرّون على شيء مما كسبوا" (البقرة: 264) و "لا يقدرّون مما كسبوا على شيء" (إبراهيم: 18). أو "مواخرفيه" (النحل: 14) و "فيه مواخر" (فاطر: 12)! في التقديم والتأخير لا بد من الحذر كل الحذر فيما يتعلق بهما!

12. ذلك من جهة، ومن أخرى لأن كلام الله جل جلاله كامل ومتكامل فترجمته لا بد أن تكون بمنتهى الدقة والأمانة لنصوصه وصيغته، والإلتزام بها، لأنها ثابتة النص والصيغة وحمالة لمختلف المعاني على مر العصور وتطور العلوم! من هنا الترجمة بالمعنى لا تصلح! ذلك لأن معاني القرآن دوام تراكم وتزايد، ومن المستحيل لأي أنسان الإحاطة بها في أي زمان! أما الترجمة الملتزمة بدقة لنصوص وصيغ القرآن فهي تحمل كلمة القرآن بكل ما فيها ماضياً وحاضراً ومستقبلاً!

13. وكذلك لا بد من الإنطلاق من منطلق أن عربية القرآن هي المهيمنة من حيث النحو والصرف و الصيغة والنص والتعبير بالكلمة المفردة أو الجملة! ومن هنا لامناص من اخضاع اللغة المترجم إليها وتطويعها لتحاكي لغة القرآن وليس العكس! فبالضرع والإبتهال إلى الله، وبالجدو والإجتهد والصبر والإبداع والمثابرة والإبتكار يمكن تسوية النقص في اللغة المترجم إليها لتحاكي لغة القرآن المجيد، كما فاعلا حصل بالنسبة للإبكنزنية و "الترجمة النصية للقرآن المجيد"، أنظر قاموس ترميز الجنس والضمائر في توطئة تلك الترجمة الفريدة والتاريخية!

14. التعبد بقراءة الترجمة لا يصلح، بل باطل! ذلك أن التعبد بقراءة القرآن لا بد وأن يكون بالعربية بل وبالنص السماوي! كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلا بأحرف العربية، وبالنص السماوي! لنفترض المستحيل ونترجم القرآن بالعربية، فهذه الترجمة ليست بقرآن أبداً! القرآن قرآن فقط وبلا بديل هو النصوص والصيغ التي نزل بها جبريل عليه السلام على خير الأنام محمد ابن عبد الله، صلى الله عليه وآله وصحبه وسلم تسليماً كثيراً!

15. حقا إنه لمن المزعج بل المؤلم أن البعض ينتقد طرحاً من الطروحات دون الإلمام الكافي لمنطلقات وقواعد وأساس الطرح مدار البحث! فكأنه يهرف بما لا يعرف! من ما يقارب العقد من الزمن وشغلي الشاغل هو الترجمة النصية للقرآن المجيد وتدقيقها وتمحيصها لتكون أقرب ما تكون للنص والصيغة في القرآن المجيد! فالحمد لله والشكر، أجزل الشكر له! لقد أكرمني الله واكملت تلك الترجمة الفريدة والأولى من نوعها في التاريخ، من حيث الدقة والأمانة والإلتزام الصارم بنصوص وصيغ القرآن المجيد بجميع دقائقه وبكل ما آتاني الله من قدرة! فمرة بل ومرات أحمده وأشكره على ما من به علي في هذه المهمة الصعبة الصعبة!

16. إن أفضل ما توصلت إليه بالنسبة للترجمة النصية للقرآن المجيد هو ما يحتويه التنقيح 4.6.5! وبهذا فإنني، مرة أخرى أكرر مطلبي لكل من لديه العلم والمقدرة بنفسه أو بغيره، أن يهب لمراجعة هذه الترجمة لإثرائها دقة وصحة، قدر الإمكان، وأنا على أتم الإستعداد بأن أدعوله بخالص الدعاء له وتشجيعه بتعويض جهده ووقته بجزيل من المال حسب ما يرى هو، إلى عشرة

آلاف دولار أمريكي (سبعة وثلاثين ألف وخمسمائة من الريالات السعودية) للساعة الواحدة من وقته، شريطة أن عمله حقاً يثري هذه الترجمة دقة وصحة، على أسس وبراهين علمية، وليس من باب وجهات النظر! وبالله التوفيق وعليه التكلان!
والسلام عليكم ورحمة الله وبركاته!

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بسم الله الرحمن الرحيم

تمهيد

الحمد لله و الصلاة و السلام على نبيه المصطفى و على آله و صحبه و سلم تسليماً كثيراً! الحمد لله على نعمه التي لا يحصيها إلا هو، سبحانه و تعالى، و أشكره ملء السموات و الأرض و ما بينهما أجزل الشكر و أكمله على أن بلغني و أتممت هذا التنقيح الأخير 4.6.5 الذي اعتبره حقاً يحمل أفضل و أدق ترجمة نصاً و صيغة لكتاب الله، حتى الآن! وهذه الترجمة فريدة، إذ لا مثيل لها في أي لغة! نعم فريدة لنهجها الفريد و التزامها الدقيق لنصوص القرآن و صيغة! أرجو من الله أن يتقبلها و يكتب لها القبول عند أكثر الناس، و أن ينفع بها الجنس البشري قاطبة، إن شاء الله!

لقد استغرقت هذه الترجمة سبعة من السنين أو أكثر، من العمل الدؤوب، الذي جبت فيه الكثير من بلاد العالم، مستعيناً بالله أولاً و بجمع كثير من كتب التفسير و مختلف كتب علوم القرآن و اللغات، و الإجتماع بالعديد من الناس و العلماء في مختلف المجالات للنقاش و البحث بصدده هذه الترجمة!

الجدير بالذكر أن كل نبي مرسل آتاه الله معجزات تخصه لقومه و لزمانه! أما المصطفى صلى الله عليه و على آله و صحبه و سلم تسليماً كثيراً، فإن الله جعله صلى الله عليه و سلم⁷ كفاة و خاتم النبيين! و معجزته بل معجزاته القرآن المجيد، بنصوصه و بصيغته الفريدة و السهلة الممتعة و السرمدية الصحة! و من تلكم النصوص و الصيغ الثابتة تتبدى معجزات كثيرة في مختلف العلوم و على مر العصور! و القرآن لكل البشرية و لكل زمان و مكان الى يوم الدين! و من هنا تتجلى أهمية نصوص القرآن و صيغته، و التي لا بد من التقيد و الالتزام بها بمنتهى العناية! فلا يجوز أن يزداد عليها ولا ينقص منها ولا يحور (يغير) فيها ولا بأقل القليل! ذلك لأن كل جزئية في القرآن المجيد مقصودة لذاتها و بذاتها من لدن العزيز الحكيم! فالقرآن في أعلى رفعة و أكمل بلاغة فلا يعلى عليه!

أن هذا القرآن العظيم، الذي تكفل سبحانه و تعالى بحفظه نقياً، كيوم أنزل، و سيظل كذلك الى يوم الدين! في نصوصه و صيغته العجب العجاب! في تلكم النصوص و الصيغ تكمن كنوزه الكبرى و معجزاته العظمى و الدائمة! و عليه فلا بد من ترجمته ترجمة بمنتهى الدقة و الضبط نصاً و صيغة للحفاظ على تلكم الكنوز و المعجزات الأبدية، و التي تظهر بين الفينة و الفينة، أي كلما تقدم الزمن و تطورت العلوم!

فمرة أخرى الحمد لله على ما تم، و أرجو من الله أن يتقبلها و يجعلها خدمة دائمة للعالمين و يوفقني بإخراج و توزيع هذه الترجمة في أحسن حلة و أجمل رونق، إن شاء الله من بلد الحرمين الشريفين أولاً، حيث أن القرآن انبثق بنوره و هديه أولاً من بلد الحرمين الشريفين، و بالله التوفيق و عليه التكلان!

المترجم

تم بفضل الله و هدايته! فالحمد و الشكر له.

حرر في 27\09\1430 هـ الموافق 17\09\2009 م و نصح في 13\03\1432 الموافق 16\02\2011 م

الد "ة" في " كفاة " هي للمبالغة، كما في " علامة "؛ فهو صلى الله عليه وسلم "كاف" لكل الناس إلى قيام الساعة! 7

By Allah's name *Ar-Rahman Ar-Rabeem* (*The multitudinous mercy Giver*)!

Preamble

The praise is for Allah and the prayer and the peace are upon His select-Prophet and upon his kins and companions multitudinal peace! The praise is for Allah for His boons that are not comprehensively countable except by Him! My thanks, fill of the Heavens and the Earth and what is between both, most ample and complete, for Him Who had enabled me to conclude this translation, as represented by Revision 4.6.5! This Revision truly encompasses this *unique, choicest, precisest textual and formalistic* translation of Allah's Book, *The Qur'an The Supreme*!

This translation is unlike *any* other in *any* language! Its *unprecedented* methodology and *meticulous* adherence to the *verbatim* of text of The Qur'an make it rather *unique*! I solemnly pray to Allah to clemently accept it and make it meritorious to most peoples, and benefit the entire human race by it!

It surely preoccupied me for about seven consecutive years, day and night! I spared no efforts through diligence, perseverance, and innovation to accomplish my goal! Such preoccupation I consider to be the best-ever of my life! During those years clearly I took advantage of many books of *Tafaseer* (Qur'an explanations) by various and noted scholars, as well as other noted books dealing with The Qur'an and its contents! Also I crisscrossed many places and had met with myriads of peoples in Saudi Arabia, U.S.A and part of Western Europe in pursuit of *improving* this translation!

Worth mentioning regarding The Qur'an is that *every* messenger of Allah, Allah gave him *local* and *timely* miracles, i.e. suitable for *his people, locale and time*! But Mohammad (SAWS) his miracle is *perpetual* and *ubiquitous*, i.e. suitable for *all peoples, times and places* to the end of time! It is The Qur'an The Supreme! Supreme means it is *above all* loftiest in every aspect, i.e. *most perfect (i.e. error-free) and complete* with respect to elegance and eloquence! Its miracles appear *every now and then* in *every* human endeavor of knowledge! That is: it *categorically* states what the various sciences come to *discover* over time, *time and again*!

Text of The Qur'an carries *multiple* and *cumulative* meanings! It is *incorruptible, perpetually preserved* in its *absolutely pure* form, as moment of its first revelation! Allah Himself *guaranteed* its *incorruptibility and pureness*! Allah says in The Qur'an:

"Verily We, *nazzalna* (*We repetitively descended*) The *Thekra*^x (*Qur'an*)^x
and verily We (*are*) for it ^xsurely keepers-up." (S15:9)

Inherent in The Qur'an's *verbatim* are *hidden* and *apparent* treasures and miracles that become obvious as the sciences progress over time! Hence, its translation *must strictly adhere to its verbatim*, i.e. in *text and format*, as *nothing else will suffice*! Translating The Qur'an by "meanings" is not only *fatally flawed* but definitely *shortchanges* it and its apparent and *implied* messages absolutely! This is *immediately* and *ultimately surely unacceptable*!

Once again I submit my greatest thanks and the ultimate of the praise to Allah for what-ever had been achieved so far with respect to this translation! So I *sincerely* and *solemnly* pray to Allah to clemently accept this work and make it a permanent service for humanity and Islam! In the same vein I also pray to Allah to enable me to produce and present this work in the most beautiful and meritorious mode for all concerned, *first* from country of The Two Sacred Mosques, as The Qur'an had *first emanated* from such a locale!

The Translator.

Saturday 16/03/1432 corresponding to 19/02/2011. Revised Thursday 17/03/2011.

By Allah's name *Ar- Rahman*⁸ *Ar-Raheem* (*The multitudinous mercy Giver*)

Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abdullah, who is a *mercy gifted* by Allah to all humanity! The Qur'an is Allah's *message(s)* and Mohammad's (SAWS) *permanent miracle in fact miracles, in its facile but inimitable language!*
The Qur'an *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ 51:56

“And not I created the Jinn and the humans except to worship [Me]”⁹! (S51:56)

The above *Ayah*¹⁰ (S51:56) by and large is *self-explanatory*! It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)¹¹ says that He created the Jinn and the humans for nothing else *except to worship Him*! Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to* (i.e. obeying) His *Criteria of prescription and proscription*, as embodied in *The Qur'an*, Allah's *true and unaltered Word*, and the *Hadeeth*.¹² The *Hadeeth* and *The Qur'an* are as *inseparable as a living body and its soul*! Each *complements* the other, when *The Qur'an generalizes the Hadeeth specifies*, and the vice versa! Allah says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (الحشر: 7).

⁸ *Ar-Rahman*= “الرَّحْمَنُ” The word “الرَّحْمَنُ” is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: “Let-say [you]: you^z call Allah or let-call you^z *Ar -Rahman*, whomever that call you^z so for Him (are) the names *al-busna* (*the-most-all-around-beautiful*)!” *Ar-Rahman* indicates *favor and help, clemency and generosity, goodwill and mercy* to *all* Allah's creatures (including even the *atheists*) in *this world*. As a *proper* name *Ar-Rahman* is *not translatable per se*! However it is used when *exhortation by admonition or reprimand* are called for! Moreover, *associated with and simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope, help, favor, and goodwill mercy* towards the one or ones being exhortated by such admonition! On the other hand the word “*Ar-Raheem*”=“الرَّحِيمُ” can be *shared*, as in the use to describe *anyone* who is “*multitudinous mercy doer*!” See the *Lexicon* attached to this *Translation*!

⁹ The letter “ن” in “يَعْبُدُونَ” by Arabic (*linguistic*) Rule, is called “تون الوقاية او العماد، حيث لا يُستَقْنى عنه”، = “preventive ن” which when it *precedes the speaker's pronoun “ي”*, the speaker's pronoun “ي” gets *omitted* as in “يَعْبُدُونَ” for “التخفيف”، = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*

¹⁰ *Ayah*, The word, “*Ayah*,” (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise, sustained admiration, and marked wonderment*. The fourth meaning is the fact that *eventually (in due course of time)* the *Ayat* will *empirically be shown to be true and correct*, for each *successive generation* what it is *appropriate* to it! See the *Lexicon* attached to this *Translation* for a fuller explanation of this *marvelous and meaning packed word*

¹¹ (SWT) = *Subhanabo Wa Ta'ala*! The word “*subhana*”= “سُبْحَانَ” has *no English equivalent per se*! Wherever this word occurs it is *associated with a phenomenal work that Allah and Allah alone can do*! Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*! The “*ho*” is a pronoun referring to Allah and “*Ta'ala*,” means He is *constantly in an elevated status above and beyond anything imaginable*!

¹² *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

"And whatever the messenger gave you^b so let-you^z take it^x; and whatever [he] forbade you^b a'n (regarding) it^x so let-you^z cease (doing it)." (S59:7)

It must be pointed out that it is paramountly important to know that Allah's worship is almost *all* for *the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command! Allah surely does *not* benefit from their *obedience*, *nor* is He *hurt* by their *disobedience*! He did *not* need them *before* creating them, *nor* does He need them *after* creating them! He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness and Majesty*! Allah *needs none*, but *all need Him*!

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events¹³ of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences! The victims of those events are of different *nationalities* and *various religious persuasions*, including *Muslims and Islam*! I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good, bad or indifferent*), of the perpetrators, regardless of the nature of those motives! The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation (i.e. retribution)* *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*! The Qur'an says:

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ

فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ (المائدة:32)

“Verily it^{x14} whoever [he] killed a self^w by other than a self^w

or a corruption in the Earth^w so as if [he] killed the mankind together;
and whoever [he] quickened it^w so as if [he] quickened the mankind together!”

(S5:32)

In another *Ayah (Qura'nic statement)*, The Qur'an states in *clear and unambiguous* terms that every self^w draws the meed (*fitting recompense/requital*) of its^w *own* deeds, and *none shall bear the burden of another*.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ (الأنعام: 164)

“And not ill-burdens a she-ill-burden-bearer another's ill-burden.”¹⁵ (S6:164)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,¹⁶ *balanced cooperative living among the peoples in this world*

¹³ I am fully aware that there are some “Muslims” who unfortunately do applaud the occurrence of the events and their likes in varying degrees!

¹⁴ This “it^x” is for the pronoun “هـ” in the “إنه” emphasizing the *truth* of the matter *henceforth*. In Arabic “truth” is a masculine gender, hence it is truth^x!

¹⁵ The word “وزر” has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*! Translated here as “ill-burden” as it is a burden which *heavily* burdens, unless properly handled! The “وزير”=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “burden” by the word “ill” as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

¹⁶ In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient!

and salvation in the Hereafter! Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an is the basis for all cases!*

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter* and *spirit*, the teachings of The Qur'an! However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims!* Such acts are *completely antithetical* to Islam and its *humane, rational*, and simply put *divine teachings!* However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and “*framed*” as the culprits by the *arch architects* of such a tragedy! Time will surely tell! The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that!* That is why in the rest of the world, especially the *Muslim* world and particularly the *Arab* world, the stories are quite different! There are myriads of *irrefutable* and *irreconcilable* facts¹⁷ that *contradict* and *invalidate* the American media *allegations!* We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven*, *exposing* the real perpetrators, for *Allah's sake*, for *the truth* and for *history* so that all will reach the *correct conclusions* and assign this *hideous* crime to its *real perpetrators!*

2. The currently in use English translations of The Qur'an are *very inaccurate*, myriadly giving the *opposite* messages/meanings of what The Qur'an says!

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'an, in addition to a copy of its English “translation,” *assuming that such translation was good!* This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English¹⁸ “translation” of The Qur'an! It was sufficient for my *verdo*, *i.e. daily regular reading of a portion of The Qur'an!* Since I had to accomplish my *werda*¹⁹ from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages! This experience certainly *startled* me and *alarmed* my mind! On second thought, it was *saddening* in some aspects and *embarrassing* in most others! The translation was *very inaccurate!* Time and again it *states* what The Qur'an does *not* say; also it *omits* what The Qur'an does say, or even worst, as it states the *exact opposite* of what The Qur'an says! Simply stated: the translation was *not acceptable!* It *unintentionally* violates *the integrity of the Qur'anic text!*

3. Apologizing for the shortcomings of the current translations of The Qur'an!

Currently in the U.S.A. and the Western World Islam and The Qur'an are almost daily topics of discussion! In the course of my discussions of Islam and The Qur'an, it was *inevitable* for me to *point out* the *unintentional shortcomings* in the various English *translations* of The Qur'an and to *apologize* for such an *anomaly*, to put it lightly!

¹⁷ Here is not the proper venue to enumerate such facts.

¹⁸ I always carried this copy *assuming* (*admittedly without verifying*) that it is the *best* English translation!

¹⁹ The word “*verdo*” or “*werda*” are *exactly the same* except for their *grammatical* place in Arabic!

My wife suggested that I should try to translate The Qur'an myself! I was receptive, as that is exactly what I was thinking of doing anyway! But the task is *absolutely monumental* and of *mammoth consequences*, to say the least! But there was no escape from it!

4. *Hadeeth* must be conveyed *verbatim*, so The Qur'an deserves the *same*, if not *preciser*, treatment!

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I have noticed that the various English translators of The Qur'an *overwhelmingly* are not Arabs,²⁰ a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words of *The Qur'an* and their imports by way of *implications, connotations, and denotations* in addition to what they impart explicitly! On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is! Given their penchant and sincerity why is it that their work of translation of The Qur'an is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly! As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* "*follower-ship*," i.e. they allowed themselves to fall "*preys/victims*" to it! That is they found an *existing* "*pattern*" and *they simply followed it*, only adding their *idiosyncratic* marks²¹! Thereby they allowed themselves to fall into a *trap*! That is a *trap of ease*, as "*follower-ship*" is a lot easier than *diligence, innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance* of *situations, messages* and *concepts*!

5. Allah willing, all Qur'an translators are winners!

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*! But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*! In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*! I say this, because in *all* those "translations" there is *hardly* a *sentence of two words or more* which *reflects the actual text* of The Qur'an! Here is why! The Qur'an uses a *precision language* in its diction²². This *language* is

²⁰ I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs* were and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the exacting ones, like grammar and mathematics, are illustriously distinguishable. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *correct* Arabic (grammatically and otherwise) by *instinct*! The *non-Arabs* deeply studied how to speak *correct* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of *discipline* and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding*, far better than *most* of present day Arabs!

²¹ As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "*excuse*" or a "*justification*" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah* and *conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable "*excuse*" or "*justification*!"

²² That does *not* mean we cannot translate The Qur'an *textually*, as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*!"

embodied in the *most* amazing *choice of words* and their *seeming* synonyms, when in fact there are *no* synonyms in The Qur'an! Similarly, the verb-usage format: *present, past, passive, active, transitive, intransitive* or their respective *intensifications* all are *very telling*! Of course, the same thing applies as well to the *intensifications* of *adjectives, adverbs, objective/subjective nouns, and prepositions*! Those translators take *no* heed of such facts, and so they do *not* reflect such facts in their "translations"! And to make the situation even worst *interpolation, extrapolations, and even personal interpretation* (which may *not* be right) of The Qur'anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur'anic text itself*! Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid *facts*! Obviously, no one who sets himself for a great and a noble task (*of translating The Qur'an*) would do so with *less than his best*! But once *intentionally or not one falls* into a "trap," if not a "folly," of ignoring the *verbatim* of The Qur'an, it is difficult to get extricated from it! May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts²³! They stated that their intention is translating the "*meanings*" of The Qur'an! Yes, The Qur'an has *multitudes* and *multitudes of meanings*, but their "translations" were *not* translations, *by any stretch of the imagination*, of those *multitudes* of meanings or even a *single* one of such meanings! It is simply *not* possible! Because The Qur'an conveys *multitudes* and *multitudes of meanings* that are *cumulative* and *ever-increasing* as time and science progress! Their "translations" are at best, reflections of their personal *understanding/interpretation* of the text of The Qur'an *at the time they were undertaking their task*! Clearly their personal *understanding/interpretation* of the text of The Qur'an is flawed and inaccurate time and again! May Allah forgive them and reward them bounteously for doing their utmost of efforts!

6. Suspending my work and devoting my efforts for translating The Qur'an!

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking* and *loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur'an is *more deserving* of a *preciser* treatment

Therefore, I decided to *suspend* my works²⁴ at hand, and *switch* for translating The Qur'an, hopefully, Allah willing, achieving *better/preciser* English translation of The Qur'an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur'an, be *most careful* regarding the *unique* meanings of each word, each phrase and its syntax, each *prepositional* letter and its *unique meaning* as used in The Qur'an! By *success from Allah*, my *determination* for *accuracy*, and *adherence to the integrity of the text*, I hope a *closer* to the *letter and spirit* of the text of The Qur'an will be *achieved*, and thus an *accurate translation* of The Qur'an will be *gained*! Hence, I am proceeding, by Allah's leave, speed, and my *unconditional resolve* to *absolutely minimize (if not totally eliminate)* all currently existing *inaccuracies and unintended misrepresentations, due to faulty translations, interpolations or extrapolations* regarding translation of The Qur'an! Thus, *forthwith* I seek Allah's Assistance in my endeavor to *aright-guide* me and enable me to make the *best/precisest choice for the most correct and the best possible* English translation of The Qur'an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor it forever*, Amen.

²³ This prayer of mine for those translators is my way of finding an "excuse" or "justification" for them!

²⁴ Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women's Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.

7. Need for *transliteration* and *superscribed* words!

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to 'The *Qur'an* and the *Hadeeth*! In such regards it is *very precise and elaborative*, *connotative*, *denotative*, and *designative*! It has a *plethoric* (encyclopedic) supply of words *unmatchable* in any other language! Hence, *transliteration* (*with parenthetical explanation*) is inevitable! Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles! Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*! So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated* and *reformulated* a *table of superscribed words*, to *designate*, *distinguish* and *fulfill* various needs, such as: you^s=“أنت”, you^f=“أنتم”, you^y=أنت, for *singular feminine*, you^{y m}=“أنثنى”, for *plural feminine*, etc. Such a table is shown separately and a *must* to know for reading any part of my translation of The *Qur'an* The Supreme.

8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis 'The *Qur'an* *not* synonymous! Also its *prepositional letters* (*i.e. as used in The Qur'an*) and their *uniqueness*, *precision*, and *specificity* all are explained generally or specifically! And finally there is a *Lexicon* attached to this translation covering some *special* words with *specific meanings* and *elaborated explanation* as used in 'The *Qur'an*.

In my work **I relied, for English references, on the *Merriam-Webster Unabridged Dictionary* and the *American Heritage Dictionary*.** Also various Arabic references are listed separately.

We seek Allah's Assistance and blessing to reach everyone *participating* in this endeavor, Amen.

Abdulaziz F. Al Mubarak

Introduction

A MUST READING

For **better** understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose *diction* is *absolutely unique, i.e. very rational and all-around comprehensively terse*, reading of this *Introduction* is a *must*, or at least Sections:7 and 34-39 thereof!

To begin with, we point to the well known fact that *every* messenger of God was *God-empowered* by *unique miracles suitable for his time and people*! For example: Moses' era was *magic-mired* and his *rod* had *outdone* the *ultimate magic* of that era! In Jesus' time it was "*medicine-prevalent*"; and Jesus' *capacity to cure the leprous, the blind and even enliven the dead*, all were *testaments* to his *miraculous abilities, abilities unavailable to any other human being*! So during Mohammad's (SAWS) epoch, *Arabic language* reached its *zenith* of *epical maturity* and *display* in terms of *poetry and rhetoric*! And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is *illiterate* and *not a poet*, suddenly *becoming the ultimate master of Arabic language*!

Arabic is the *language* of The Qur'an! And it is The Qur'an that *challenged* the Arabs to match it in *any way, form, or shape*! They *did not* and *could not* rise to the challenge! So, "*The Qur'an and its unique language*" *remain as the everlasting miracle* for Mohammad (SAWS) to the *end of time*! Modern sciences keep *proving* the *veracity* of The Qur'an as such sciences *develop* and *reach new and confirmed highs*!

So based on the aforementioned, it is the *unique language* of The Qur'an that *was, is, and will always be* the *factor* which *matters the most*! So, it is *most imperative* to *adhere to the verbatim text* of The Qur'an in translating The Qur'an!

Hence, this translation is *unique*, in that it is *totally new*! It is *unprecedented* in *form, contents, or characteristics*! For the *first* time in the history of the translation of The Qur'an a *strict adherence* to the *verbatim* diction of The Qur'an was *meticulously observed*! *All others without exception*, have *remarkably ignored* the *verbatim* diction of The Qur'an, deliberately *editorialized* it! Therefore they had *unintentionally minimized* the *greatest and most everlasting value and miracle* of The Qur'an, i.e. *its language*! For it is the *language* of The Qur'an which *bears and constantly manifests* the multiple *miracles* in *all fields* of human endeavors and knowledges

²⁵ The word "الرَّحْمَنُ" = *Ar-Rahma'ne* is an *exclusive proper* name of Allah! It is also *one* of the most beautiful other *attributive* names of Allah! Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [*you*^s]: let- invoke you^z Allah or let-invoke you^z *Ar-Rahma'ne*, whomever that you^z invoke so for Him (*are*) the names *al-busna* (*the-most-all-around-beautiful*)"! *Ar-Rahma'ne* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) in *this world*! As a *proper* name *Ar-Rahma'ne* is *not* translatable *per se*! However it is used when *exhortation* by *admonition* or *reprimand* are called for! Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahma'ne* implies *hope*, *help*, *favor*, and *goodwill-mercy* towards the *one* or *ones* being exhorted by such admonition! On the other hand the word "*Ar-Rahee'me*" = "الرَّحِيمُ" can be *shared*, as in the use to describe *anyone* who is "*multitudinous mercy doer*!" See the *Lexicon* attached to this *Translation*!

throughout the history of mankind! So *this* translation *fastidiously* observed its diction, *even in mood and format*! This translation *relied on Allah's help* first and on *myriads* of *linguistic books* (lexicons, *distinctive* meaning of each word, Qur'anic *grammar* and *diction*, and *their implications*), *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an and its *various aspects*! Also among its references are *volumes* of syntactical inflection of The Qur'an! Last but *not* least *utmost efforts* were exerted to ensure that: *since The Qur'an is perfect all-around, and that it is unique, sacred and supreme, so surely editorialization of any kind was avoided! Hence no addition, no deletion, and no alteration of any part of its text is punctiliously maintained!*

The Qur'an is the **only single most:** *rational, authentic, reliable, credible, error-free, unaltered* (in any way, form or shape) *divine book* on the face of the Earth! The *various natural sciences*, each in its field of *factual (versus hypothetical)* endeavors, *overwhelmingly* supports it with every new "discovery," as such sciences progress over time! *All other books (i.e. without exception)* do have *errors, omissions, contradictions, inconsistencies, irreconcilable differences* or *all of the aforementioned*,²⁶ and clearly cannot claim such a *lofty-hallmark* or scientific-support over the millennia! The Qur'an is *the only verifiably infallible* Book of *aright-guidance*! The Qur'an is firmly and cordially suitable for the **entire** *humanity and its history, i.e. all peoples, all places, and all times*! It contains *vivid descriptions* of *all the principles* of *all the good, the bad* in the Earth, and everything it contains as well as "*how*" to *deal with it all, in the most rational and scientific ways*! The Qur'an's *thrust* and *tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all of the mankind*! (2) An *effective and enforceable* plan for *just, peaceful and cooperative living* among the mankind as a whole! (3) The Qur'an conclusively affirms: *Islam is the religion which should be voluntarily embraced by all peoples, as no other religion would be acceptable to Allah*! The Qur'an *unambiguously* states:

"And whoever *yabtaghey* ([he] *earnestly-quests*) other than [the] Islam (*as*) a religion, so never (*to be*) accepted from [him] and [he] (*is*) in the Hereafter" of the losers." (S3:85).

The Qur'an *categorically* emphasizes: "*No coercion in [the] religion*" (S2:256)! This fact *is* among its *conspicuous hallmarks*! In short The Qur'an is a *treasure of all treasures* for the good and rescue of mankind in this *world and everything in it*, and for *salvation of humanity* in the Hereafter!

The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to *study* and *explain* The Qur'an in *multitudes* of ways and in the *minutest* of details, including comprehensively *counting* its: *Aya'te (statements)*, and *letters*! *All the aforesaid works are in Arabic*! And some *non-Muslim scholars* also had left their remarkable imprints in this sphere! And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) *failed/defaulted* to produce a *precise English textual* (i.e. *verbatim*) translation of The Qur'an until now! By *textual* translation I mean a *translation devoid of any: addition/deletion/alteration of any kind, shape or form*, with respect to its diction, including its *word formulation*, e.g.: *passive, active, intensive, infinitive, adjectives, genders, nouns, etc!*

²⁶ In this connection the reader is highly urged to read the *Introduction* to the *1971-Version* of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S dollars* to "clean" up the language of the Bible and what they finally had to say about their mission! In summary: they left the Bible as is, with all the it flaws intact, as nothing that they could do about it!

A book as above described, even post *September 11, 2001* is *not* available in a **precise verbatim** translation! So that **everyone** will know what does it **exactly** say in **all** its diction!

If someone had reported that some one said so and so and if a reporter had *paraphrased* the speaker, the *speaker* or *his opponents* would openly challenge the reporter with respect to the **verbatim** aspect of the speaker's statement! And rightly so! However, in the case of The Qur'an its diction had been *paraphrased*, and *rephrased* with significant *additions*, *deletions* and even *alterations* of its diction, including giving *unintentional* exact *opposite* meaning of what it says! In fact *all heretofore* known "translations" are *inadequate* and *flawed*! Cognizant of the fact that such "translations" are *not anywhere close to the exact text of The Qur'an*, so they called such translations as: "*Translation of the Meanings of the Quran!*" Such categorization, is, sorry to say, nothing less than an *empty* verbiage! Strictly speaking all do *not* stand any logical scrutiny *vis-à-vis* The Quran! Yes, The Qur'an carries multitudes and multitudes of meanings! And those *multitudes* are *cumulative* and are *constantly changing*, depending on the *current scientific advancement*! So any of such "translations" is really and truly *not a reflection* of any one of those multitudes!

Anyone would be hard pressed to find a sentence of two words or more in *any* of those "translations" which **precisely** corresponds to the **exact** text of The Qur'an! May Allah reward all of those translators who had endeavored their best to produce their works, however *flawed* and *inadequate* those works surely are! Nevertheless that was their best possible! So they should be thanked! But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world, its contents, and the Hereafter's salvation*!

Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly **unintentionally** do to 'The Qur'an *multitudes* of *injustice* and are *amiss, vis-à-vis* its real *text*!²⁷ This simply is **not** acceptable with respect to such an enormously vital book!

The present work, by Allah's will, *remedied* the aforementioned *major* and *long-standing* shortcomings! *May Allah accept this work, regarding this great, in fact the greatest book ever!* Amen.

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who had dealt with The Qur'an one way or another and apparently never bothered to verify such a *myth/misunderstanding*! The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should be untranslatable*"! So, perhaps this is one contributing factor, among others discussed in Sections to come, Allah willing, why there is *not*, until now a good *verbatim* translation of The Qur'an! For some time I tried to find the *origin* of such a *myth/misunderstanding* victimizing so many people who should know better, understand better, and reason better! When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become *nonplused*, and subsequently ramble, some times with gibberish!

It is a well known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of

²⁷It is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was*, there *is* and there *will be* no excuse for the Muslims, especially the Arab-Muslims not to translate The Qur'an in a *most befitting* way!

his Time! Zayd Ibn Thabit had to learn the languages of the Persian, the Roman, the Ethiopian, the Coptic and even the Hebrew, in order to verify the Jewish quotations of The Torah, as they were notorious for misquoting! There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable! The reason for such non-existence of such a *Hadeeth* is that it would be irrational! Clearly, irrationality is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate! Thus, The Qur'an, the true Word of Allah, should be presented in the *precisest* possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom *invite* all peoples to embrace Islam on *voluntary* bases! So how could intelligent people embrace Islam and be fully aware of it without reading its most vital book, The Qur'an! Such a reading would best be in *their own language*, or a most *authentic* and *precise verbatim* translation! And sequel to that *everyone* will know that to worship Allah by The Qur'an such worship must be *rendered* in *Arabic*, the *original* language of The Qur'an! Hence, there is *no*, as there *could not be*, any *rational* for the *myth/ misunderstanding* to continue!

However for the task at hand, perhaps the best thing to begin with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

نص ترجمة نصية (Textual/verbatim translation version)

”نُصِّرَ الله امرءاً سمع مقالتي فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه“
(حديث صحيح).

A. Brightened Allah a [he-]human²⁸ [he] heard my statement then [he] cognized/retained²⁹ it^w; afterwards [he] conveyed it^w as [he] heard it^w; Surely possibly a conveyor of a *Feq'hen*³⁰ ([he] conveying it) for whom [he] has more *Feqh* than him.”

True *Hadeeth*³¹ (contents in parenthesis are added).

نص ترجمة بتصرف (Managed translation version)

B. “May Allah please a person who had heard my statement, understood it and conveyed it *verbatim*, perhaps to some one of a greater understanding”!

The above are two translation *versions* of the *same Hadeeth*-statement! Version (A) is *emphatically faithful to the verbatim of the text*, and version (B) is a *managed* translation, i.e. *adding to and/or deleting from it or paraphrasing it to facilitate its understanding*! Proponents of version (B) surely contend that it conveys the “message” *more readily to the common reader*! They hurriedly add: version (B) not only it *facilitates* but it *encourages more* Qur'an readership among the populace, which in turn ultimately *may*, just, *may*, make more *converts* to Islam!

²⁸ The word “المرء” is *exactly* “the he-human!” It is *not* the same as (a) “الإنسان”=the human or (b) “الرجل,” = could mean: (1) the *man who matured* or (2) he *who walks on two feet*; or (c) “الشخص”= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night,(3) a human of a specific *entity*, a *male* or a *female entity*, (4) the *body of a human when standing*! See الهادي، للكرمي، أو اللسان أو التاج

²⁹ The word “وعى” has a *double* meaning: (1) *cognized* and (2) *retained*. In this context *both* are needed!

³⁰ The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sabre'yah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings of a given Hadeeth or Ayah for various situations*!

³¹ *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam, or *his actions*, or the *statement or action of some one else that the Prophet did approve or did not disapprove*.

On the other hand, there are numerous *disadvantages* to version (B), here is a *short* list:

- (a) It is emphatically *unfaithful* to the *integrity of the text*, through “editorial” additions, deletions or paraphrasing! Such unfaithfulness is surely unacceptable!
- (b) It surely is *unequivocally presumptive*, i.e. *such* translation unabashedly *alters* the *original* text!
- (c) The texts of The Qur’an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *completer* and *infallible*! They are *just* and *faultless* for *all* peoples, *all* places and *all* times to come *till the end of time*! Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of their textual alteration over time in *any way, form or shape, including the formulation of the Qur’anic words/phrases*!
- (d) As *Time* progresses *newer* meanings do come to light from the *verbatim* texts, a fact which will be *lost* if the texts are altered! Such a phenomenon happened during the life time of Mohammad (SAWS) and will continue to happen to the end of Time!
- (e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the *damage* imparted by such an alteration, especially on the long term!
- (f) Clearly the *originators* of both The Qur’an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* addition or deletion to it for the best-way to convey it or convey its intended message! Had there been a need for such a requirement the need would have been fulfilled to begin with by the *originators*!

What must be remembered with respect to the texts of The Qur’an and the *Hadeeth* is that *both* are *lofty and perfect all around*! Therefore, *at least* to their *minimum* level *all* people must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a *common* or *base* level for the sake of “more readership!”³² Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts! Some others may not be so endowed! This is quite natural! So, those who are not so endowed should ask those in position of knowledge! For Allah directs all of us to *ask* if or when we do *not* know: Allah says: “so let-ask you” the *Thekre’s* (*Qur’an’s/ book’s*) folks^w if you^c were not knowing!” (S16:43)! Clearly we do *not* hesitate to ask people of knowledge in their field of endeavor! Similarly if some one does not clearly understand the Qur’anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur’anic text and the *Hadeeth* parlance!

1. Newer *meaning or application of Hadeeth* by *Feqh*; also The Qur’an imparts *newer perspectives/meanings* over time!

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah’s Messenger (SAWS) *verbatim*! Without doubt, a *Hadeeth* is *hekmah* (*wisdom*), hidden or apparent, known by the majority or just a few! Therefore, conveying Allah’s Messenger (SAWS) *Hadeeth verbatim* to others is *most vital*. That is because there could be *another* scholar who is *more capable of discovering/ discerning or deriving newer ideas and applications* in the *Hadeeth* being conveyed not apparent to the conveyer! Time and again this proved to be true, i.e. the case!

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress* of human *scientific knowledge* will surely uncover and impart *newer* meaning or meanings of the *Ayah* or *Ayat*

³² In fact The Qur’an in its Arabic format is *not*, yes I say *not, clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims! This is very unfortunate fact! That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic!

(plural for *Ayah*), as *had happened* and *continues* to happen time and again over the years! There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case! Often, the *newer* meaning or meanings of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/ understandable* in his *current* era!

2. Two types of *Ayat*, *Muhkamat* (clear, eternally unchanging), and *Mutasha'behat* (allegorical, and imparting newer meaning over time)!

The Qur'an is Allah's Speech! Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time, space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever* right and correct! Allah's Speech *is the right and the truth*! Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ (آل عمران: 7)

"He Who descended on you^s 'The Book^x of it^x (are) *Aya'tton*^w (*Qur'anic statements*) *Muhkamaton*^{w33} (*firm/eternally unchangeable*)^w they^y (are) The Book's mother^w; and others (*which are*) *resemblers-she*^{ym}!" (S3:7)

2A) The *Muhkama'to* (*firm and eternally unchanging*) *Ayat*!

The *Muhkama'to* are those *Ayat* that address: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (*the allowable*) and the *Haram* (*the disallowed*) by the *Sharey'ah Law*, Islam! (c) *How to worship* Allah, according to the *Sharey'ah Law*! The *Muhkama'to* are *categorical and informative* statements! Hence, they are the *bases* ("Mother") of *The Book*, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer interpretation*! The Messenger (SAWS), his companions, and the scholars of the *Sunnab*³⁴ had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them!

2B. The *Ayato* the *Mutashabeha'to* (*allegorical/analogous, importers of newer meanings over time*)!

On the other hand the *Ayato* the *Mutashabeha'to* are *allegorical/analogous* which *impart different meanings over time*! Although *similar* in so many aspects, yet *each* imparts a meaning or *multiple meanings over time*! They make up *most* of The Qur'an, for reasons discussed in Section 2C next.

2C. The *Ayato* The *Mutashabeha'to* make up *most* of The Qur'an!

The *Ayato* The *Mutashabeha'to* are more *numerous* in The Qur'an, as *Halal* (*that which is allowable*) is *omnipresent*, a direct *favor* from Allah *to and for* the humans! Allah says that He had created the human as His "*vicegerent*" in the Earth; and for that *karramaho* ([He]: *had bestowed on him His munificence, and had honored him*), and had created for him *everything* in the Earth, and had subjugated what is in the Earth and the Heavens altogether for him! In this respect, The Qur'an says:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾ (الجماعية: 13)

³³ See the *Lexicon* attached to this *Translation* for a detailed explanation..

³⁴ *Sunnab* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

“And [He] subjugated for you^b what (*are*) in the Heavens^w
and what (*are*) in the Earth^w together from Him”! (S45:13)

It is worthy to note here that the glorious *Ayah* says: “in the Earth,” while most, if not all, translate that as “on Earth” or “on the Earth.” In fact “*in*” is the correct one, as it is scientifically more *inclusive*, as every thing really and truly is *in* the Earth and *not* on it! Every thing is *within the physical landmass* of it, including the multiple layers of its atmosphere! We walk *on the land surface* of the Earth; but we are *in the Earth’s atmosphere*, like the fish are *in* the sea! To be *on* the Earth one has to go above its atmosphere! This is a *noteworthy* modern scientific *phenomenon* The Qur’an so *long ago* had established this *modern and scientific fact recently discovered*!

Additionally, Allah’s generosity to His vicegerent (the human being) in the Earth is stated in many *Ayat*, among them is: (S17:70), which in part says:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ (الإسراء: 70)

“And *laqad* (*verily, already and affirmatively*) *karramna*³⁵ (*We had bestowed generosity and ennoblement on*) Adam’s sons”!

As to the fact that every thing in the Earth is for His *vicegerent*, The Qur’an says, in part:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ (البقرة: 29)

“He Who (*had*) created for you^b what (*are*) in the Earth^w together.” (S2:29)

2D. The *Muhkama’to Ayat*, are similar in *five* different ways:

- A. All are Allah’s *Speech*.
- B. All are *Qur’an* that can be recited anytime for worship in Prayer^w or other occasions.
- C. All convey *specific message* from Allah for all peoples, times and places.
- D. All are the *Basis* (Mother) of the Book (*The Qur’an*).
- E. All are *determinants* of what is *Halal* or *Haram*, according to the *Sharey’ah Law*.

2E. The *Mutashabeha’to Ayat*, are similar in *five* different ways:

- A. All are Allah’s *Speech*.
- B. All are *Qur’an* that is recital anytime for worship in Prayer or other occasions.
- C. All convey *specific message* from Allah at any given time.
- D. All convey *another specific message* from Allah at some *other time*, depending on the *confirmed human scientific knowledge, without* contradiction to © above!
- E. All are *not identical* to one another, i.e. *each* is an *individual entity with special hallmark and characteristics*.

3. The *Mutashabeha’to Ayat* acquire *newer meaning or meanings over time*!

All *Mutashabeha’to Ayato* acquire *newer meaning or meanings over time in addition* to their previous/current meaning or meanings (see Section 30 below)! For example:

³⁵ The Arabic word “*karrama*” is in the *intensive* form, for *repetitive* and/or *multifarious* connotations and denotations; its etymological root is in “*at-Takreem*,” meaning *bounteous giving* and *ennobling* Hence, it is generously *giving* good things, all things wanted by the recipient, *and* the bestowing of *nobleness* or the conferring of it on such a recipient, as nobleness does *not necessarily* include generosity! In Arabic the word *sharraf*=honored=placed nobly, or ennobled, or considered to be noble or honorable, but *not necessarily coupled with generous giving, per se*! So since there is *no* English word *corresponding* to the Arabic word “*karrama*” *per se*, as in this *Ayah*, we need to *transliterate* and parenthetically explain, as stated above!

3A. The *changing meanings* of certain words in The Qur'an!

﴿غَلَبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ﴾ (الروم:2)

“(Had been) worsted the Romans; in *adna*³⁶ (near-by / lowest land of) the Earth^{w37}! (S30:2)

The above *Ayah* clearly states that the Romans were defeated in “*adna*” of the Earth! At the time, when this *Ayah* was revealed, the Arabic word “*adna*” was understood to be: “close or near-by.” However, *linguistically* the word *also* means *lowest* (with respect to *altitude*)! Through modern science, which we *now* know, the *specific* place *where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth! Altitudes are measured starting with sea level to be zero! However, there are land surfaces on the surface of the Earth that are *below* sea level (e.g. in present day Holland and Jordan)! Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on “the land *close or near-by*” was *correct*, because *then* the scientific altitude was *not* even known or knowable! Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*! Of course, *both* meanings (the old and the new) are *correct* and *valid*! Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and correct*, even if they assume totally *unrelated* aspects and contexts throughout the ages! The aforesaid proves the *veracity* and the *divine* nature of The Qur'an beyond any reasonable doubt. Such *characteristic applies only to The Qur'an*!

3B. A “*dharrah's*” weight of good or evil shall be seen!

Another example is in *Surat az-Zelzalah*, *Surah* 99, (The Earthquake)! This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*! The two *Ayat* speak of the *tiniest* weight imaginable that of a “*dharrah*” (*baby ant / atom / speck of dust*):

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ (الزلزلة: 7-8)

“So whoever [*he*] works a *dharra'ten's*^w (*small ant's / an atom's*)^w weigh (*of*) *kbayran*³⁸ (*desirable / worthiness / goodness*) [*he*] sees it^x; and whoever [*he*] works a *dharra'ten's*^w weight (*of*) evil [*he*] sees it^x” (S99:7-8)

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant*, in Arabic “*dherrah*.” However, at the *present* time the same *identical* word “*dharrah*” designates and stands for the word “*atom*!” Clearly the *old* and the *new* meanings of the word “*dharrah*” are not same, but still the overall meanings *apply* just as well in both cases! Thus, an old translation of the word “*dharrah*” would say the weight of the “*baby ant*.” And a *current* translation would say the weight of an “*atom*.” In both cases the translations, although different yet, would be *correct and applicable*! This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'an on *linguistic* as well as the *scientific* bases! No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen!

³⁶ The word “*adna*” means: (1) near-by, (2) lower most land spot!

³⁷ The word “الأرض” could mean: the land or the Earth!

³⁸ The word “خيراً” = “*kbayran*,” and grammatically inflected “*kbayren*” or “*kbaron*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “إخيراً”

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*! (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'an, as *no other book* can claim such a merit, proving that The Qur'an is *definitely* Allah's Speech!

Devoid of any bias, any rational person would surely see that The Qur'an, in light of the above two examples, of which there are multitudes and multitudes of their similars in The Qur'an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'an *is* the true Word of Allah! In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries!

4. Ultimate aim of any proper translation *should be adherence, as close as possible, to the full integrity* of the translated text!

Clearly, when *translating* The Qur'an or Allah's Messenger (SAWS) statements to *another* language, English for example, *verbatim* translation is *not* always readily possible, as the recipient language *lacks* the appropriate corresponding terms! But since the *verbatim*, i.e. *textual* translation is *necessary* to really determine what *exactly* The Qur'an says, we must *try* to do our *utmost* by diligence, innovation, and *transliteration*! We can do the following:

4A. Maintaining the *sanctity* and the *integrity* of the text!

When translating *Hadeeth* or Qur'anic texts to English, *where possible*, it is *imperative to use the closest* English word *corresponding* to its Arabic counterpart, without *compromising* the *integrity* of the text (in letter or spirit)! That is *not* engaging into any *addition, deletion, or alteration* through *interpolation, or extrapolation* (personal conjectural inferences, "editorials," commentaries or interpretations)! Also translators *must refrain* from using an *adjective* or an *adverb* for a *noun* or a *transitive verb* for an *intransitive verb*, as much as possible! In other words: words of The Qur'an or the *Hadeeth* convey a *specific meaning* or *meanings* in an *original text*. That meaning or meanings must be *conveyed* to and *imported* into the language to which the Arabic text is being translated to, either *verbatim* or in *transliteration* with parenthetical explanation!

A word of cautionary reminder!

5. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*! The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance*, *brevity* and *terseness*, *homogeneity* and *rhyme for adornment and proportion* all are *hallmarks* of it! Also, *figuration* and *substitution*, *analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is! The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance! So to translate from formal Arabic to any other language is extremely difficult, to say the least, but with *patience, diligence* and *innovation* it is not impossible!

6. Qur'anic diction is *beyond replication*, in *any language*!

6A. The above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a challenge the *masters* of Arabic language had failed to meet! Thus, any translation could

not be a *replication* of The Qur'an! Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic!

6B. Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

“Both were, [both] eating the food” (S5:75)=(المائدة:75) ﴿كَانَا يَأْكُلَانِ الطَّعَامَ﴾

In *two words*: (يَأْكُلَانِ الطَّعَامَ) The Qur'an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*! The Qur'an says: “Both were[both] eating the food.” (In English "both" is *redundant*, but *required* in Arabic)!

Consider the following facts:

(a) Stating that “both were eating the food” is clean, mentionable and undeniable fact! However, (b) by inference or implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive human beings!

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*! Hence, if they did *not* eat they would (g) *perish*!

Therefore, if they were “*deities*” (a) through (g) above would *not* apply to them!

6C. Thus, out of this beautiful *terse* Qur'anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either *Jesus* or *his chaste mother*, may Allah be pleased with Jesus and his chaste mother. Amen.

7. Allah *honored* the Arabic language by *choosing* it for His Speech!

Arabic language is unlike other languages, in that it is *conjugationally rational*! From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc! Thus, Arabic language is rather *terse* and very *descriptive*! It is *eloquent* and *elegant*! So, Arabic language has special pre-requisites in format and construct! Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: “precedence and postponement”=“التأخير و التقديم”, as that *could change* the meaning! For example:

فيه مواخر = "...and[yours] see the folka^x (ship/ships)^x plowers in it^x; (S16:14),

or فيه مواخر = "...and [yours] see the folka^x (ship/ships)^x in it^x plowers"; (S12:35).

Another example is that of usage of *particles of prepositions*, such as: مع=with, or إلى=to, or ب=by! In Arabic such particles have *vital explicative* and *significant implicative* meanings!

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

With = the king and I are of *equal ranks*. Neither has power over the other!

By = I am *higher rank* than the king, e.g.: *I am his emperor*!

To = I am *lower rank* than the king, e.g.: *I am his subject*!

In fact, even a vowel could change the meaning! Consider: الحمل =external load and الحمل (with a *fatha* on the ح=baby in the belly!

8. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language!

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation! Among such hurdles is the fact that in the *recipient* language (*English*, for

example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads cases! (See Section 9 below, for elaboration).

Despite the above facts (Sections 1-7), we should try our best, by *diligence, patience, and innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely says*! Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that is to *put forth what* The Qur'an *exactly says* in the *precisest* of terms! So we *translate* and/or *transliterate (with parenthetical explanations)*, and *supplement* the *recipient language* of this magnanimous Qur'anic diction through *hard-work* and *originality*! See Section 39 below, for suitable *innovation* and *originality*!

Finally, *translation* of The Qur'an is *unlike* any other translation! clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another language*! But it should *precisely conform to its verbatim*, i.e. *without any addition, deletion or alteration* of its diction! So that others will know what The Qur'anic text *precisely and exactly says explicitly and implicitly*!

And now back to our main topic: *the ultimate aim of translation* of The Qur'an!

Forward

Translation= “ترجمة.” To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications, inferences, connotations* and *denotations*, etc. to the maximum extent possible! For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران: 139)

“And let not *ta'heyno*³⁹ (*you*: *weaken/love the world and have a dislike for death in the cause of Allah*) and let not sadden you^z, while you^f (*are*) the *a'alawna* (*uttermosts/uppermost-ones*), if you^b were believers”.

Interpretation= “تفسير” On the other hand *interpretation* is to *explain*, from for example: a *traditional, personal, philosophical, or a general point of view*, the *meaning(s)* of a statement, which could even be in the *same language*! Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well known* “translators/scholars” as follows:

“So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes!

9. Interpolations are *necessary*, but to a bare *parenthetical minimum*!

Of course, translation may require *interpolations, but only parenthetically* by way of:

(i) *Inserting linguistic or even stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for

³⁹ The word “تَهِنُوا” is rooted in “وَهْنٌ، أَوْ وَهَنٌ. فَوَهَنَ أَيُّ ضَعْفًا، أَوْ صَارَ بِهِ وَهْنًا”

والوهن هو الضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا وكرهية الموت في سبيل الله! وَوَهْنٌ أَيُّ صَارَ وَهْنًا أَوْ وَاهِنًا أَيُّ ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُهِدِ. لِذَلِكَ وَهْنٌ وَوَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي.

Therefore, the word “تَهِنُوا” *linguistically* has several meanings, *relevant* to us here are: “(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah’s cause!” In English there is *no* way to express the word “تَهِنُوا” in one word *perse*! Hence, “تَهِنُوا” is best rendered, in my opinion as indicated above.

example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc!

(ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential*, *implicative*, *denotative*, or *connotative* intimations! For instance, take the word: “Katab”=“wrote”! From the word “wrote” in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*! The writer is a “*he*,” *not a she, not they, not it*! So, in such a case the “*hidden*” pronoun must be indicated, in a square bracket and *italicized*, such as: [he], so that there is *no room for any ambiguity* as to the *identity of the pronoun*; because the *entire Qur’an* is *free from any mistake/ ambiguity whatsoever*!

(iii) Also, in order to maintain normal *linguistic* inferences and implications or even *stylistic patterns* or *flows*, *parenthetical expressions* are *unavoidable*. However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not for personal interjections* of *interpretive contents* as such *contents* when *necessary* belong to the *footnotes*.

10. Extrapolations should be *marginal, and only for the footnotes*!

Extrapolations are inferences/ estimate by extending/ projecting known information. So *extrapolations* are:

(i) *Extraneous verbiage*, except as *needed* in a *parenthetical* expression. In other words, the main text *must not be tampered with* in order to keep it *free* from such *dications*, except of course as stated above.

(ii) *Qur’anic diction* is *unique* and *Hadeeth parlance* is *matchless*, each is in a *class by itself*! Each is *revered* and *reverenced* for what it stands for. Each has *deep* and *far reaching implications*, in *addition* to the *apparent designative* text.

So for texts of The Qur’an or the *Hadeeth*, the *Hadeeth* at the *beginning* of this *Introduction* applies *absolutely*!

11. Clearly *transliteration* is an *imperative improvisation* to *meet Allah’s diction* in any translation!

A. ***Lack of subject agent***! Of course, some times there is *no corresponding* word in English for the Arabic word to be translated! For example if one wants to say: “صدق,” the *past tense* verb for “*said or told the truth*!” There is a word in the English Dictionary: “*trued*,” but it has *nothing* to do with *telling* the truth *per se*! As “*trued*” means: to position (something) so as to make it balanced, level, or square! A different concept! Out of “صدق” we need to say: “صادق”=the subject *noun*, for he who told/said the truth, which in turn the word “صادق” does *not* exist in English *per se*! In English to say “صادق” you have to go in a *round about way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*! However, it is an approximation that falls *short* of *fully* describing the *subject agent* “صادق,” as “صادق” is *much more than that*! As an illustration of the point, “that who or he who tells/says the truth” such an entity could be telling the truth *once*, but it is *not* his *main trait* for *all* the time! Because even the *most notorious liar* could tell/say the truth *at least once*! He is certainly *not* a “صادق” *except* at this *particular time* when he actually *happened* to be “صادق”! Of course the same applies to the verbs “أحسن,” “تصدق,” “أيقن” and their respective subject nouns! Also “صبر” and its subject nouns of: “صبور,” “صبار,” and “مصطبر” Similarly for words like: “خير,” “حسني,” “تقوى” and many others! When it comes to the “اسم المفعول”= *objective noun* such nouns are very, very *rare* to come by in English! Also consider the following:

B. ***Lack of the appropriate verb***! When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*! For example

the verb is *transitive* and what is need is an *intransitive* or *vice versa*! Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*! See subsection b next!

C. The ***circuitous rendition***! Some time what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate verbs*! For example you want to translate:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا﴾ (البقرة: 26)

There is no word for the *intransitive* verb “يَسْتَحْيِي” in English! However, there is the word “ashamed,” which is really an “adjective,” or “embarrass,” “shame” or “discomfit” all are yes verbs but are *transitive* verbs, i.e. *strictly* or *precisely* speaking *less* than optimum, if not useless for such an application! The Qur’an is the *most precise* in expression! Thus, *appropriateness* and *precision* must be *observed at all times* and *as much as possible* by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last resort*!

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated* form *italicized* and *parenthetically explained* or *described* by words or phrase! Obviously, what is in the parenthesis is *not* part of the *main* text but the *translator’s own best rendition to convey the meaning of what was being transliterated*! This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

12. Clearly ***textual*** is neither ***replicative*** nor ***literal*** translation!

Clearly, translation through preserving the *textual* content is *neither a replication nor a literal* translation! As *replication* is *not* possible even if it were to be done in Arabic language itself! And *literal* translation could become rather *awkward* and *ludicrous*, if not completely *absurd* or *meaningless*! To illustrate *briefly* and *in passing*, take the “*literal translation*” of this short sentence:

الرجل يأكل في بيته!

The *literal* translation would be:

the man eats in house his!

The *textual* translation would be:

The man eats in his house!

Also in Arabic, the *importance* of “precedence-and-postponement”= “التقديم والتأخير” make big difference! For example:

A. هؤلاء أشد منهم بطشا = these (are) harder than them (in) seizing!

B. هؤلاء بطشا أشد منهم = these (in) seizing, (are) harder than them!

Version A emphasizes the “*hardness*” as it gets *precedence* in the text! Whereas Version B emphasizes the “*seizing*” for the same reason! So, in Arabic “التقديم و التأخير” could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*!

Therefore, translation is *conforming to the precise text*, i.e. *without any addition to, deletion from or alteration of the exact text*! The translator *should strictly adhere* to the *integrity* of the translated text, in letter and spirit of *The Qur'an* or *Hadeeth*!

In order to adhere to this concept of “*must-be-verbatim*” or *closest* to that, it is *necessary* to *improvise* through *parallelization*, described in Section 13 next and innovative originality, discussed in Sections 39 to come later.

13. Parallelization is *paramount*, due to the *enormity* of the translated text!

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses, inflections, adjectives, adverbs, subject, objects, passive, active, intensive modes, transitive, intransitive verbs*, etc. Consider the following *illustrations*:

(i) For example: if the text says: “*the strayers*” the translator *must stick to*: “*the strayers*,” and *not* express that by saying “*those who went astray*” or some other rendition of that! Or, if the text says: “*those who believe*,” “*those who believed*.” The translator *must stick to* the same expression and *not* say “*the believers*,” instead. The vice versa is also true. If the text says: “*the believers*,” the translator *must not* change that to “*those who believe*,” or *those who believed*.” If the text says: “*If you are believers*,” the translator *must not* tamper with that by *adding parenthetically* (“if you are (truly) believers”). Believers are *not* the same as those who *believe* or *believed*! Just like the *athlete* is different than those who just get involved in athletics! Believers are those whose *wont* is a *constant belief*!

(ii) Originators of The Qur’an and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order! Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *aright-guided accordingly* by Allah!

(iii) Clearly the *intensiveness* of the mode of expression *must be maintained and reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy, intensity, or frequency* of action), such intensiveness *must be reflected in the translated text*. However, if the *recipient* language does *not* have a *corresponding intensiveness*, the translator *must endeavor to reflect that intensiveness* in the main text (*parenthetically and in italics, differentiating it from the main text*) by some *qualitative* word or even words as such *intensiveness is inseparable essence of the text* conveying rather *vital* information!

For example: “**كاذب**”=“*Kadheb*”=Liar and “**كذاب**”= “*Kadh-dhab*” or “**كذوب**”= “*Kadhoob*”=One who is a *repetitive* liar, or one who *lies all the times*. Clearly, “*Kadheb*”=liar, is *not* the same as “*Kadh-dhab*”= “*Kadhoob*.” The liar might have lied *once*, intentionally or not! But the “*Kadhoob*” is a *constant* or a *repetitive* liar. Thus, if the text says one or the other, the translator *must respect the integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unknown* to the translator! When it comes to *intensiveness* of most verbs the English language is rather *lacking*! In Arabic intensiveness could impart a *different* meaning *besides the emphasis*!

(iv) Certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: “**خادع**”= “*Kha’de’a*”=deceiver and “**مخادع**”= “*Mokhade’a*”= he who is *involved in simultaneous deception*, that is *deceiving while being deceived*! Such meanings *must be reflected* in any translation. Thus, when the Arabic word is “*Mokhade’a*” and if translated as simple *deceiver*=“*Kha’de’a*,” such translations is not only an *under-translation* but also a *misleading* one at that! Here again the use of a verb of “*mutuality*” nature has implications that are perhaps *unknown* to the translator, but it definitely is the most correct choice and may be time will show its appropriateness, such as “*travel in the Earth*” versus “*travel on the Earth*!” Present day science proved the former is not *only more appropriate* but the *only correct* one, i.e. scientifically speaking!

14. Parallelization *kept in form explained in a footnote or parenthetically*!

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent! Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated in italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted* and *fully explained in the footnote*, if needed;

secondly, in a *parenthetical* expression, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it! Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective! For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her! For a short example, take a word like "*foom*," in a certain *Ayah* in The Qur'an, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas! The meanings are so *different*, one *cannot* be used and not the others! Nor it is advisable to *presume* one meaning over the others from the *context*! Therefore, the word itself must be *transliterated* and *italicized*, and *parenthetically explained*!

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic Arabic*, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the words making the expression! Thus, such *phrasal* / *idiomatic* expressions may *not* be meaningful in English! However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*! Example of that are the rather rife and recurrent metonymies in the Arabic language found in The Qur'an! For example:

A. "ابن السبيل" = "Ibn as-Sabeel" = "Son of the path" = the traveler, a *Qur'anic expression*.

1A. "ابن حلال" = "son of a legitimate marriage," A2. "ابن الطريق" = "ابن الزنى" = son of the way/road, and A3. "ابن عجل" = "اللقيط" = baby-discarded and found! These three are **not** *Qur'anic* although *Arabic tongue* expressions! A2 = son of: *adultery* (زنى) specifically or *fornication* (سفاح) generally; and A3 by its name "عجل," meaning *hurry-up*, as the harlot hurries him during intercourse, and the baby if and when it comes gets *discarded* and is *found* by someone else!

B. "أم القرى" = "Umm al-qura" = "Mother of the villages" = Makka Al-Mukarramah.

C. "الحراث والنسل" = "Al-Hartha wa Nnas'l" = "The tillage and the progeny" = wife and children.

D. "عض على يده" = "Adb-dh ala yadeh" = "He bit on his hand" = felt sorry.

E. "سقط في أيديهم" = "Soqetta fee aydeyhém" = "Had been made to fall in their hands" = they regretted doing the wrong thing.

F. "وجه الله" = "Wajho Allah" = "Allah's Face" = Allah's Entity, or Allah's pleasure.

E. "بين يديه" = "bayna yaday'hé" = before him, in front of him.

In the English language there are such *English tongue* / *idiomatic* expressions too, for example:

A. **Cakewalk** = Some-thing *easily* accomplished.

B: **Soap-box** is a temporary platform used while making an impromptu or nonofficial public speech! And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly!

C: **Troubleshooter**: It's a word made up of "*trouble*" and "*shooter*," but its *meaning* is *neither*!
1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic*, *political*, or *industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished* (*improved*) or *designative* (*divinely specified*) form!

(2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all* are *inherent* in its dictions.

(3) Thus, Arabic *proverbs*, *similitudes*, *morals*, *ethics* and the like would be elemental to it.

(4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy of Arabic all are hallmarks of its diction. Also, figuration and substitution analogy and parallelism, compensation and assimilation speech constructs are ubiquitous in The Qur'an. The aforementioned are but a few examples of how lofty and magnanimous, splendid and superb, the Qur'anic expression is! As stated earlier, put simply: it is beyond replication, even in Arabic let alone rendition into other languages!*

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the Arabic *tongue-expressions as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English!

15. The *necessity* that seems as a redundancy!

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

“They^z sadden.” Better yet: “Sadden they^z.”

Obviously, the first letter in the word “ي” indicates the *nature* of the *subject agent* that it is: (a) “a *masculine they*” (b) or “*he*” (in cases of a *majestic addressee*) or (c) a *both*; (d) but *not* a “*she*” and *not* (e) “a *feminine they*”! And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case “ون” Therefore, at the beginning of the word the *potential* subject/object agent is mentioned but its *exact nature* is explicitly stated, as indicated by “ون,” and in English shown by the *superscript* “^z” on the they, as they^z! Or example #2:

15. 2A يكفرون بالآخرة

Disbelieve they^z by the Hereafter^w!

و هم بالآخرة كافرون

15. 2B “and they, by the Hereafter^w (are) disbelievers.”

و بالآخرة هم كافرون

15. 2C “and by the Hereafter^w they (are) disbelievers.”

In 15.2A the superscripted word “they^z” stands for “ون” in “يكفرون”

In 15. 2B The “they” *emphasizes* the fact that “they” by the Hereafter are disbelievers.

In 15. 2C The *emphasis* is that *by the Hereafter* they are disbelievers.

The question is why the *emphasis*? The answer is: for the respective *intensity* and *specificity*!

16. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter!

Of course, the *incorruptible* Qur'an and the *true/good* Hadeeth are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and *both* produce their *rational corollary*, *Sha'rey'ah Analogy*.⁴⁰ Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*! The *incorruptible* Qur'an and the *true/good* *Sunnah* are *both* guarded against *corruption* and *loss*!

⁴⁰ Some scholars add “*al-Ejma'a*”=plurality consensus of the Muslim-Fuqaha, a *controversial concept*! Emam Ahmad says whoever claims “*al-Ejma'a*” has *certainly lied*! Emam Ibn Hazm says Islam is for *both* the *Jinn* and the humans. For those who claim “*al-Ejm'a*” among human, what do they have to say about how did they gather the plurality of “*al-Ejma'a*” among the *Jinn*? Obviously, they *cannot*. This puts the case to rest! Furthermore,

“Verily We *nazzalna* (*We repetitively descended*) The *Thekra*^x (*Qur'an*)^x and verily We (*are*) for it^x assuredly keepers-up⁴¹”.

What applies to the safe-keeping(keeping-up) of The Qur'an *equally* applies to the *hadeeth*!

Islam means “*submission* to Allah;” hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam!

17. The implications of the *brevity* in the Arabic language!

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*! The *best* of Arabic statements are those that are “*terse and indicative*.” That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings! Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc.* All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions! All that The Qur'an does in a humanly *unmatchable* manner! No wonder it is the work of The Almighty, a further proof that The Qur'an is the word of Allah! Arabic language is elegantly poetic. It is extremely *precise* and *laconic*! The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur'anic most lofty and most beautiful expressions! That is why the Qur'anic diction is in a *class by itself*!

18. *Superabundance of words, each is uniquely descriptive, makes Arabic rather precise, yet elegant!*

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur'an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur'an is *eternal* and *not* subject to any change. The *text* of The Qur'an is *immutable, divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete, qualitatively perfect and proportionally balanced*! Thus, no human tampering with such text is *possible*, let alone *permissible*! Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*! Obviously, human knowledge and mind are *experiential* and *time oriented*, thus *inherently deficient*! So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and empirical progress, the *meanings* of *some* Qur'anic texts *change*! That is to say over time, some of the Qur'anic texts *acquire newer meaning or meanings*! Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur'an. This *change* stands to *prove the embedded divine* nature of the Qur'anic text, whose miracles are *unending*! No humanly written text is so *miraculously merited* as The Qur'an! Also, no humanly authored text *defied corruption* over the millennia as *The Qur'an* or the *authentic (true) Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance

rationally it does not stand, because if all the humans and even presumably (impossibility) the Jinn were to agree on some thing to legitimize it which Allah illegitimizes it will not stand! Or if they were to illegitimate some thing which Allah illegitimated that will not stand too!

⁴¹ The word “حافظون” is rooted in “حفظ” which is “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

or *Qur'anic diction*. That is because time may break *newer* meanings not heretofore known for the same diction or parlance!

19. Translation of the *Hadeeth* or The Qur'an is a most solemn task any translator could ever undertake!

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible dream* let alone reality!

20. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages!

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah (SAWS), or anything associated with both! Words, such as “*verse*,” referring to a statement of The Qur'an; or “The holy Qur'an”; the “*Scripture*”, in reference to the text of The Qur'an! Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there are *far superior corresponding words* for all of them! However, *none* of those corresponding words is used for the same purpose as utilized for in English! The word “holy” is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word “*verse*,” it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement from The Qur'an. Allah in *clear* and *unmistakable* terms says that The Qur'an is “*not surely a say of a poet*”; thus, it should *never* be referred to as *verse* in English! However, let us first find out what is the *dictionary* meaning of the word “*verse*”?

20A. Dictionary definition of the word “*verse*” is:

- “1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*”; (*emphasis is added*).

Therefore, it is obvious that the word “*verse*” does *not* apply in *any way, form* or *shape* to the glorious and sacred *Ayah* from The Qur'an! Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say “*verse*” of The Qur'an! Such English speaking Muslims *know* (or *should*) that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾ (يس:69)

“And not We taught him the poetry; and (*is*) not befit for him; not [he/it^x] (*is*) except a *thekron* (message/exhortation) and a Qur'an^x manifestor.” (S36:69)

⁴² The pronoun “هو” in this *Ayah* potentially carries *more than one* meaning! Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: “هُوَ = أَيُّ مُحَمَّدٍ,” *Emam* القرطبي says: “أَيُّ هَذَا,” *Emam* الرازي says: “أَيُّ هُوَ ذِكْرٌ وَ مَوْعِظَةٌ.” Of course others do likewise, and each with a *good rationale* supporting their stand! So this pronoun could be: “*he*” or “*it*”!

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلٍ شَاعِرٍ﴾ (الحاقة: 41)

“And not it^x (*is*) surely a say (*of*) a poet” (S69:41)

Therefore, in *deference* to Allah’s Speech and in *compliance* to the aforesaid *Ayat*^w henceforth no Muslim should *ever, ever* refer to *any* part of The Qur’an as “*verse*,” even remotely!

20B. What is the meaning of the word: “*Ayah*”?

The word “*Ayah*” (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration*, and (c) *marked wonderment*. Thus, the word “*Ayah*” could stand for:

1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.

2) Signifying Allah-messenger’s *sign* as a *proof* (*miracle*) that Allah sent him and *empowered* him with *that* “sign-as-proof” *validating* his empowerment, i.e. his *miracle*!

3) Designating a *statement from The Qur’an*. The Qur’an speaks of Allah’s Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur’an emphatically states:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (البقرة: 256)

“No coercion in religion” (S2:256).

Therefore, we shall refer to the “*Ayah*”^w (plural “*Ayat*”^w) as meaning *miracle*! The “*Ayah*”^w of The Qur’an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

20C. An *Ayah* of The Qur’an and a *verse* of the Bible!

Therefore, the use of the word “*verse*” describing an *Ayah* of The Qur’an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*! However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur’an and a *verse* of the Bible.

20D. Also the word “*Scripture*” is *not* appropriate for *any* designation of *any* part of The Qur’an!

Similarly, the use of the word “*Scripture*” to mean The Qur’an or its *Ayat*^w is just as *bad*, if *not worst* as the use of “*verse*” as above stated. That is because the word “*Scripture*” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the *Bible*. (Emphasis is added), also called “Holy Scriptures.” Clearly the writing of the *entire Bible* is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*! The Bible is also one of the most *unreliable* sources of good *historical, scientific or factual* information, according to Western scholars and sources! It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word “*scripture*”), by nominally *forty four* authors! In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences! Thus, The Qur’an is *not* “*Scripture*”. The Qur’an is *in a class by itself*, called The “Qur’an,” a “*Surah*”^w or an “*Ayat*”^w of The Qur’an.

21. For their religious terms, Muslims should *not* copy biblical terms!

The *rationaly-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur’an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for

their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious terms*. Their terms could be derived either from The Qur'an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur'an clearly states that the *Muslims are the "uttermosts," because of their religion*, as such religion is *quantitatively complete, qualitatively perfect and proportionally balanced* i.e. after all it is *Allah-made*! Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*! Muslims have *lavisher and far more elegant supply of precisely designative terms* to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: "*holy*," "*verse*," and "*Scripture*" should completely *disappear* from Muslims' *religious terminology*, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur'an or the honorable *Hadeeth*.

22. In The Qur'an there are *fifty-five* characterizations for *naming* The Qur'an, *none of which uses the word "holy"*!

The Qur'an is *described* by *fifty-five*⁴³ various characterizations for naming The Qur'an, *none of which uses the word "holy"*! The word "*holy*" is used to describe *places*, as stated earlier, mentioned in The Qur'an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of "*al-wadey al-Moqaddasee Towa*," example as in (S20:12).

However, there are *five characterizations* naming The Qur'an that are most commonly know, more than the others by *most* Muslims:

- (A) The Qur'an The *Supreme*; القرآن المجيد
- (B) The Qur'an The *Magnificent*; القرآن العظيم
- (C) The Qur'an The *Munificent*; القرآن الكريم
- (D) The Qur'an The *Judicious*; القرآن الحكيم, and
- (E) The Qur'an The *Manifester*; القرآن المبين!

Apparently, and Allah knows best, for each of the *Five Pillars* of Islam, there are *eleven attributive names* of The Qur'an corresponding to each Pillar. Following is an *illustrative* discussion of *five* such names.

22A. The Qur'an The *Supreme*!

The *characterization* of The Qur'an The Supreme as "*Supreme*," is mentioned in The Qur'an *twice*, once as "*And The Qur'an The Supreme*," (S50:1), and the other as "*Supreme Qur'an*," (S85:21). Clearly the word "*Supreme*" means, among other lofty meanings, distinguished, high-ranking, and of high morals. This apparently, and Allah knows best, is associated with the "*two-shahadas*," the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: "I bear witness that there is *no deity but Allah*"; and the *second* is to say: "I bear witness that *Mohammad is His Messenger*". Once a person *sincerely* enters Islam through this ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as "the good begets the good!"

22B. The Qur'an The *Great*!

The *characterization* of The Qur'an as "*The Great*" is mentioned in The Qur'an *once*, as "*The Qur'an The Great*," (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the

⁴³ *Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti* (d 911H) in his two-volumes book, *Al-Etqan Fee Oloom Al-Qur'an*, mentioned *fifty-five* names of The Qur'an, *none of which is by the word "holy"*

word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five-daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed and fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*! Maintaining the daily *five times Prayer* is (iii) the *only identifying "badge"* a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going and facile or no accounting*! If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable* accounting! Allah says in The Qur'an that prayer prohibits *indecenty* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend to* (v) stay *decent and reputable*.

22C. The Qur'an The *Munificent*!

The *characterization* of The Qur'an as "*The Munificent*" came *once* in The Qur'an, as "*Munificent Qur'an*" (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, alms giving. From the word "*Munificent*" we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for a *full year* and is in *excess of a certain minimum amount*! When this small portion is given, *from that excess of a certain minimum*, is given *in accordance to the Criterion of the Zakah*, the recipient is (i) *appreciative and thankful*. (ii) The giver feels *gratified and contented*. (iii) Additionally, Allah will *bless the remaining portions* (which is now *purified* through giving the *Zakah*) and (iv) Allah will likely *prevent* all possible *adversities* that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The act of *Zakah* (*alms*) giving *enhances* the *repetition* act, thereby *repeating* the cycle once again.

22D. The Qur'an The *Manifester*!

The *characterization* of The Qur'an as "*The Manifester*" is mentioned as "*The Qur'an The Manifester*" *twice*, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the *wisdom of fasting*, be it the *obligatory* fasting (for Muslims) during the munificent month of *Ramadhan* or *voluntary* fasting outside of that month! As stated in the *Hadeeth* and The Manifester Qur'an, Allah rewards for good deeds by *double* or *triple* folds; in fact, by seven folds, seven hundred folds, or more! However, in the case of *fasting*, obligatory or voluntary, Allah left the case *fully open*, beyond the seven hundred folds! In the *Hadeeth* it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is *truly special worship*; *only* Allah and the fasting person know that it is *genuine*. The *genuineness* of fasting is *impossible* to determine except for Allah to do! A person could *pretend* to be fasting. Thus, *only* Allah knows whether or not it is *genuine*! It is *not* just "*not eating, not drinking, and abstaining from sexual and other known fast-breaking*

deeds,” it is the *intention before* and *practice* during the fasting that could *make* or *break* the fasting! Fasting was *institutionalized* and *practiced* by various religions and societies *before* Islam through out the human history and communities! However, once *fasting* is *properly* and *genuinely* carried out, it is (i) one of the supremest personal feelings of *closeness* to Allah, as it *clarifies* and *distinguishes* the real faithful from others; (ii) it assures a person of the greatest *Godly recompense*; (iii) volumes upon volumes of books were written elaborating on the *great health merits* of fasting; (iv) Fasting is the most direct personal experience to *appreciate* the feelings of the needy; (v) Fasting teaches *discipline* and *moral* high grounds.

22E. The Qur'an The *Judicious*!

The *characterization* of The Qur'an as “*The Judicious*” is mentioned in The Qur'an The *Judicious* *twice*, “*The Book The Judicious*” (S10:1) and “*The Qur'an The Judicious*” (S36:2). This characterization is associated, and Allah knows best, with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/her self to *strict criteria* of various physical life activities and rituals; (v) *winning the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the “*new born*!”

23. Similarly, there are *thirty-seven*⁴⁴ characterizations *naming* Mohammad (SAWS) *none* employs the word “*holy*”!

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word “*holy*” in *any way, form* or *shape*! In the Arabic mode, at no time anyone referred to Mohammad (SAWS) using the word “*holy*,” directly or indirectly! The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

24. The Arabs and their language are *honored*; they are *to spearhead* The Qur'an *and its message* through Arabic language!

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees! Allah is: “Ever/Stout Doer for what [He] wants” (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah! Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language

⁴⁴ Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12. The Illuminator. 13. The Inviter. 14. The Manifest, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23. The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer!

in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none!* However, they possessed a *unique, highly polished, and fantastic* Allah given language, of which they were *masters!* During the pre-Islamic era they nearly perfected a *linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere!* The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance! There are many terms for various words—e.g.: “sword,” “camel,” “dog,” “tent,” “mountain,” “valley,” “love,” “hunting,” “milk,” “rain,” “wind,” “cloud,” etc. The terms run into the *dozens* and some times into the *hundreds!* Thus, for instance, there are “60” words to mean “dog”—and *no two words are identical!* There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought!* Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the “sword” and about *48 words* to describe the 24-hour (day/night) period! Thus, instead of saying (in English): “morning,” “noon,” “afternoon,” “evening,” “night,” and “midnight”, in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span! It is *not* on the basis of coining two words to make one, (such as “afternoon”). It is rather a *single* word describing a *specific* time span! The Arabic language is root-based. It has about *sixteen thousands* word roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be conjugated quite numerously! Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

- a. Adjective nomen (name), and b. Adjective being,
- c. Adjective comparative, and d. Adjective superlative,
- e. Adjective designating action as natural, not natural, permanent, not permanent,
- f. Adjective designating state as beginning, actually in progress, about to begin,
- g. Adjective intensive, and h. Adjective passive,
- i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,
- j. For all the above considering it for 1, 2, 3, or more, feminine for 1, 2, 3, or more, masculine for 1, 2, 3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives!* The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets before Islam engaged in a mind busting linguistic adornment for their poetry, see Section 25 next.

25. Mind busting linguistic adornments

Poets *before* Islam had a “field” with their poems and how to beautify them with the overwhelming (“mind busting”) linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence! Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric,

analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur'an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *capable and powerful* abilities at the zenith of competence by *immeasurable* standards!

26. The Qur'an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself!

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur'an descended! As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the "unlearned" Mohammad (saws)! Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker! The Qur'an not only *surpassed* but even *challenged* that lofty magnificence and high splendor! For lack of a better thing to say, they said it was "forged"! Why forged? They claimed that Mohammad (saws) had "forged" it. At first The Qur'an *challenged* anyone alone or assisted by others (save Allah) to produce "ten forged" *Surahs* like that of The Qur'an. That challenge was not answered, as anticipated. The Qur'an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ

وَادْعُوا مَنْ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿ (هود: 13)

"Or say they^z: [he] forged it^x; let-say [you^s]: then *oto* (let-come you^r) by ten *Surahren* (*Qur'an Subdivisions*) forgeries^w like it^x; and let-summon you^z whomever you^z could of lesser than Allah, if you^c were *ssa'dequeena* (always truth enforcers)". (S11: 13)

Later on The Qur'an *challenged anyone alone or supported by all others (save Allah)* to produce one single *Surah* like that of The Qur'an! Also that was *not* answered. The Qur'an says:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ

وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿ (البقرة: 23)

"And if you^c were in suspicion of what *naẓẓalna* (We repetitively descended) on Our *ab'de*⁴⁵ (slave), then *oto* (let-come you^r) by a *Suraten*⁴⁶ (division of The Qur'an) of its^x like; and let-summon you^z yourⁿ witnesses⁴⁷ of lesser than Allah, if you^c were *ssa'dequeena* (always-truth-enforcers)". (S2: 23)

⁴⁵ The word "ab'de" = "slave," the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

⁴⁶ See the *Lexicon* attached to this Translation for this proper name of a division of The Qur'an!

⁴⁷ These are the *idols* whom they worshipped and claimed to bring them closer to Allah; or the *ones* who bear witness by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to produce the like of The Qur'an.

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا
الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً﴾ (الإسراء: 88)

“Let-ay [*you*]: indeed if gathered the humans and the Jinn to *ya'ato* (*come they*) by like this [The] Qur'an, not *ya'atona* (*come they*) by its^s like, even (*if*) were some for some (*were*) *dha'heeran* (*backers/ supporters*)”! (S17:88)

* Notice this great *Ayat* ^w says: (1) “بمثل” “*by like*” and *not* “*like!*” (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle “ب” in the word “بمثل”! Such particle has about *twenty* different meanings and implications, among them: (a) “المجازة” = *disregarding* of, (b) “الإستعلاء” = *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) “التبعض” = *portioning*! All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even some thing that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*! All other English translations of The Qur'an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely *not verbatim/textual*!

27. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively!

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts! For over 14 centuries so far, no one alone or supported by any/all others, came up with “*by-the like*” let alone the *like* of The Qur'an, *even in part* let alone in whole! Human synthesis of The Qur'an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts! Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient! Thus, Allah's open challenge stood, and shall continue to stand *forever*! It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally correct and ever renewing information therein in all fields of human knowledge*!

28. Each challenge is according to the corresponding knowledge and skill of the challenged people!

Clearly, Moses' and Jesus' (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena! But The Qur'an as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*! Therefore, The Qur'an will remain *eternally: unique, informative, and inimitable* in its perspectives and panoramas! Also the information in The Qur'an will *always* be everlastingly *fresh*, depending on the level of man's *empirical achievements* at *any* give time—which really depends on the individual's *general knowledge* of his/her era, *deductive, detective, and inventive*

capacities—i.e. deducing, or detecting the *specific(s)* from the *general* principle, the *vice versa*, or the inventing and discovering of something all together anew.

29. The Qur'anic information is *divine, unattainable* by man *except* through Allah's *design, permission, and revelation*!

The Qur'an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most! It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next)! The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines! Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons, see my book, *The Future World Order, Vol. II*, Chapter 24 for elaboration.

30. The Qur'an elucidates on *everything*, and ultimately explains itself by itself!

What is great about The Qur'an is that it is "an exposition/elucidation for every-thing"!

The Qur'an says:

"...and *nazzalna* (*We repetitively descended*) on you^gThe Book, an exposition/elucidation for every-thing..." (S16:89).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent! Knew such a fact who knows it and did not know it who does not know it! The Qur'an *specifies* what it had *generalized* previously and *vice versa*! But *ultimately* The Qur'an explains itself by itself!

In the above Ayah, The Book (i.e. The Qur'an) in *unambiguous and clear* terms directs *everyone* to:(1)seek *authentic* knowledge through those *who know*; and(2)avoid judging what is *not* for one by it knowledge! The Qur'an says:

"And let-not *ta'gfo*([you^s] *judge by perspicacity and presumption*) what(*is*) not for you^g by it^x knowledge" (S17:36)

Let us illustrate! In *general* terms The Qur'an says in (S51:18):

" And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they^r*)."

In *specific* terms The Qur'an says in (S54:34):

"...*Lootten's* (*Lott's*) *aa'la* (*family/ house/ kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*)."

The lesson to be learned from the above is: (1) The Qur'an addresses *everything*; (2) The Qur'an *generalizes* and *specifies*! (3) The Qur'an *ultimately* explains itself by itself, i.e. where the *generalities* are specified and the *specificities* are generalized! (4) the *generality* is by the *as'ha're*(*dawns' ere*)*seeking forgiveness*! The *specificity* is that(*Lott's*)*aa'la* (*family/ house/ kin*) were *delivered* by a *sa'har* (*dawn's ere*)!

So one has to be *fully knowledgeable* about the *whole* Qur'an in order to understand it in *context* and find how it explains itself by itself! The greatest lesson is *never* take 'The Qur'an *out of context*! As such an act is not only *sinful* but the doer would be a *laughingstock*!

31. The Qur'an and the *Sunnah*, touch on *every* conceivable human endeavor and the universe, directly or indirectly!

In addition to 'The Qur'an, there is the *Sunnah* (*Prophet's speech/ actions*), which *complements* The Qur'an by *explaining* some of it or some aspects of it. For example the *Sunnah* *specifies* or *details* the "generalities" in 'The Qur'an. Also, the *Sunnah* elaborates on some *specificity* in

The Qur'an. Hence, The Qur'an *and* the *Sunnah* both completely address *every conceivable* human endeavor, giving rise to *bases* and *sources* of the *Sharey'ah Laws*! However, the *two* (i.e. The Qur'an and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*! By *Sharey'ah analogy* we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*! Thus, when The Qur'an is *coupled* with the *Sunnah* and the *Sharey'ah analogy* the result is a *quantitatively complete, qualitatively perfect and proportionally balanced code* for laws of life for a *divine-guidance*, producing *righteous and balanced living* suitable for *all* the humans for *all* times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history—past, present, and future. Thus, the trio, *The Qur'an, the Sunneh, and the Sharey'ah Analogy* directly or indirectly expound on *every conceivable human endeavor and the nature of the Universe* and deal with all in the *most perfect rational and scientific way*! After all it is from Allah, The Almighty, The Omniscient and The Omnipotent!

32. The Qur'an designates and the *Sunnah* complement it!

The Qur'an is *clear* and *unambiguous* in terms of *designating* the *pristine Sunnah* to *complement* and *explain* The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ (الحشر: 7)

“And whatever the messenger *aa'takum* (*accorded you*^b) so let- you^z take it^x and whatever [*he*] forbade you^b regarding it^x so let-you^z cease (*doing its*^x)”. (S59:7)

The Qur'an also says:

“And not [*he*] pronounces by the (*tendentious*) liking; not it^x (*is*) except a revelation^x being revealed”. (S53:3-4)

Clearly the pronoun “[*he*]” in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the “it^x” refers to his pronouncements! As a matter of fact, if it were *not* for the *Sunnah*, Muslims would *not* know *how* to *pray*, *perform Hajj*, or *give Zakah*, or do *most*, if not all, the worships to Allah! It is the *Sunnah* which *designates, explains and elaborates* on whatever The Qur'an states in *generalities* that *need specificities*! Also, the Messenger (SAWS) said: “You pray as you saw me praying”. On *Hajj* (Pilgrimage) occasion, he said: “Take from me all your rituals”. Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that “they go by what The Qur'an says *only*”, i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur'an itself, in light of the above quoted *Ayah* (S59:7)!

33. The Qur'an is: either *self-evidently true and correct*, or *ultimately bound to be true and correct by scientific means*!

Believers in The Qur'an take its entire contents to be *right and true* on the basis of faith, when they do *not know*! They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur'an is for all ages, places, and social strata! Therefore, what they do *not currently* know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur'an will prevail, as it did since its revelation! The Qur'an shall stand *absolutely perfect*! The Qur'an is Allah's (the Omniscient's) Word. Scientific *confirmation* comes only after a series of (divinely *predetermined*) stages, through empirical observations or findings, scientific hypotheses-

/theories, and last a *confirmation* law. At the stage of scientific *certainty*, through a *confirmation law*, The Qur’anic Marvels *shine* with greater brilliance and flying colors. This takes place through out the history of mankind, *proving for each successive generation* that The Qur’an is beyond doubt, is but the true word of Allah to *guide humanity aright* and so to ultimately *save* it.

34. The Qur’an is: **consistent** and **error-free**! It is meant to be for **all locales, ages and peoples**! Its synthesis is **divinely** made!

Although The Qur’an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*! Each word, phrase, sentence, or Marvel is *arranged by divine designation*! The Prophet (SAWS) once in receipt of any Qur’anic revelation, not only he *memorized* it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah’s *designation*) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayah*). The Prophet (SAWS) had *no* say as to such *exact placements* of the various words, phrases and Marvels! Yet at the end, we have a *perfectly consistent, ageless and absolutely consistent narration*! There is no discrepancy whatsoever making a self-evident proof that *it is divine*! Also given the historical piecemeal revelation of The Qur’an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have *occurred* in it. Nevertheless, based on *objective* examinations of The Qur’an one is amazed to find that the *entire* contents of The Qur’an to be rather *miraculously harmonious and rationally consistent*—*without any error or discrepancy whatsoever*! This is a *miraculous phenomenon* by any human standard. Such a phenomenon could *not be coincidental*. It is *by divine design*, to be a *sign by and of it self*! No human product can even claim a likewise model! No wonder, because it is Allah’s Work! The Qur’an states such a phenomenon—urging all concerned to ponder and reflect over The Qur’an:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ
غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾ (النساء: 82)

“Do then not ruminate they^z The Qur’an^x; and had [was^x/it^x] from *ende* (*springing of*) other than Allah, surely (*would have*) found they^z in it^x multitudinous difference.” (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would “*see*” inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*! For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and aright-guide them to the aright-path! However, the fact remains that **The Qur’an** is a book **most accurate and most perfect all-around**. Falsehood *cannot* even approach it from before or behind it, as it is the embodiment of *the Right* and *the Truth* from Allah, The Omniscient, Who is The *Hakeem* (Possessor of the ultimate wisdom) and worthy of the praise and thanks—Allah says:

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾ (فصلت: 42)

“Not *ya’atet* (*comes to*) it^x the falsehood^x from between its^x both hands⁴⁸ and nor from its^x rear; [*it’s*] a descending from *Hakeemen*⁴⁹ (*the infinite bekamah* ^{w50} *possessor*), *Hameeden* (*multitudinously praised, multitudinous praiser He*)”. (S41: 42)

⁴⁸ This is an Arabic *tongue-expression* meaning: *before it, in front of it*.

There are numerous *Ayat* in The Qur'an confirming that The Qur'an is the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ (هود: 17)

“Verily it^x (is) the right from your^t Lord”. (S11:17)

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'an, His true Word. The Qur'an has its own style of expression. Since The Qur'an is *unique*, so is the Qur'anic style, requiring a *unique* translation, that chooses the right word and adheres to the integrity of its verbatim text at all times!

35. Most serious is the *incorrect* translation due to *improper* use of words, phrases or extrapolations!

Following are *two* examples of *incorrect* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

Example # 1 (incorrect word usage):

“Set forth to them

The parable of two men:

For one of them We provided

Two gardens of grapevines

And surrounded them

With date palms:

In between the two We placed *cornfields*.” (Emphasis is added). (S18:32)

A. The word in reference is the last word in this *Ayah*, namely the word “*cornfields*.” In fact, The Qur'an does *not* use the word “*cornfield*,” *per se*, *at all*! Also, the words “*tillage*” or “*cultivation*,” words used in this connection by others, are also *not* the word The Qur'an uses either! If Allah meant the words: “*tillage*,” or “*cultivation*,” or “*cornfields*” (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: “*zar'a*,” rooted in the Arabic word “*zara'a*,” a word which has *no* English equivalent *per se*! The word “*zar'a*,” has very *significant implications*, see **B** next!

B. The word “*zara'a*,” which The Qur'an uses means: the *green standing crop*, *just before harvesting*, or the *vegetation as it just sprouted*. The English language does *not* have an *exact* equivalent for the Arabic word “*zar'a*,” a word that is rather *precise, descriptive, connotative and denotative*! It involves an act of Allah Himself, which the human beings are *not* capable of doing! Human beings *till, cultivate, sow, water, and expose all that to the sun*; but Allah alone is the One Who makes the “*zar'a*,” i.e. after we *till a cultivable land, sow the seed in it, water it, and expose that to the sun, by leave (ordained Laws) of Allah, He will make it to germinate and sprout*, producing the “*zar'a*” we are discussing. Therefore, the proper thing to do is *transliteration* of “*zar'a*” with a *parenthetical* and a *footnote* explanation:

﴿وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ (الكهف: 32)

⁴⁹ For the word “*حكيم*” see the *Lexicon* attached to this *Translation* for “*الحكمة*” the *derivative* of “*إحكم*” Because of Allah's *foreknowledge* about *all* things in their *pre and post existence effects all-around*, and His *perfectly* sound choice and use of things in their *proper place and function to produce the best desired immediate and ultimate results*, He is “*حكيم*” = *infinite bekmah Practicer*! Also, “*حكيم*” = “*مُحَكَّم*,” that is *Allah-perfected*, according to Qur'an commentators, as in (S44: 4)!

⁵⁰ The English word “*wisdom*,” *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent “*bekmah*!” See the *Lexicon* attached to this *Translation*, for an exposition of the word “*bekmah*!”

“And We made between them both “*zar’a*”⁵¹”. (S18:32)

C. To confirm the fact that Allah and He *alone*, is the One Who *makes* the “*zar’a*”, He stated in another *Ayah*, some thing that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ * أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ﴾ (الواقعة: 58-59)

“Have seen you^c what ejaculate⁵² you^z; are you^c creating it^x or (are) We the Creators [of it^x]” (S56:58-59)

D. Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* any one else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the “*zar’a*”, and this same *Ayah* of the “*zar’a*” is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from high*, a *special kind of clouds*! Allah says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ * أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ﴾ (الواقعة: 58-59)

“Have then seen you^c the water^x which^x drink you^z; have you^z descended it^x from the *muẓn*⁵³ (*bearers-of-pure-water-clouds*) or (are) We the *munẓeloona*⁵⁴ (*Causers of its^x descending*)”.

(S56:68-69)

E. Also in another *Ayah*, in connection with the word (“*zar’a*”)

- (a) “*zar’a*,” rooted in “*zara’a*,” past tense;
- (b) “*yeẓ-ra-a’o*” the future tense;
- (c) “*ta-ẓra-a’oon*,” you (*in the masculine plural*) make the “*zar’a*”; and
- (d) “*taẓ-ẓare-a’onaho*” you (*in the masculine plural*) make it to be “*zar’a*.”
- (e) “*aẓ-ẓare-a’oon*,” makers of the “*zar’a*”.

F. Allah inquires, surely *not* to *uncover unknown facts*, because Allah *knows all the facts in advance*. Therefore, the *inquiry* is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the *inquiry* *already* know the answer on obvious bases! Allah says:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ ﴿أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ (الواقعة: 63-64)

“Have then seen you^c what you^z till; are you^f “*ta-ẓra’a’ona*”⁵⁵ (*you^z cause to germinate*) it^x or (are) We the “*ẓa’are-aon*”⁵⁶ (*the causers of its^x sprouting*)”.

(S56: 63)

G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah! Similarly, the “*zar’a*” is the *making* of Allah, and Allah *alone*.

⁵¹ See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent! However, *generally* it means: *green standing crop, just before harvesting, or the vegetation after sprouting*.

⁵² Incidentally, all the translations this translator came across use the word “*emit*,” instead of *ejaculate*, which The Qur’an *literally* and *correctly* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of “*emit*” do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word “*emit*” are: 1. to give or send out matter or energy; it *also* means: **2.a.** to give out as sound; utter, and **b.** to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur’anic meaning. Again, if Allah intended “*emit*” He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word “*ejaculate*” gives *precise*, *specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct*, *precise* and *laconic* diction. This is *the truth*. And Allah says that He is *not* “*shy*” to *tell the truth*. In The Supreme Qur’an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: “And Allah discomfits not from the right!” (S33: 53).

⁵³ “*Muẓn*” are the clouds, or the *white clouds*, that bear *very pure water*, *not* any water!

⁵⁴ The word “*munẓeloona*” is *plural, masculine subjective noun*, meaning the *causers of the descending*! Hence “*munẓeloona*” has *no* English equivalent! *Descender*= *one that descends*, gives a *different* meaning!

⁵⁵ Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “*grow*.” Only *figuratively*, the word “*grow*” can be used as a synonym for “*zar-a*!” Grow=Nama or Yanmee, or Yanmo for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the *specific* meaning intended by the Great *Ayah*.

⁵⁶ Meaning: *Causers of it to germinate, sprout and become crop ready for harvesting*.

I. Also, the *bringing down* of the “*muzn*,” *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah’s *creation, bringing forth or down--the semen*, the “*zar’a*,” and the “*muzn*,” respectively. Obviously, on pondering the use of any word in The Qur’an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur’an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive, exact, denotative, connotative, designative, eloquent and elegant* all at the same time and at *all* times! Only Allah can make such *miraculous choices and their proper combinations*! That makes The Qur’an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*!

Example # 2 (incorrect translation of a phrase (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران: 139)

- A. “So lose not heart,
Nor fall into despair:
For ye must gain mastery
If ye are true in Faith.” (S3:139)
- B. “Faint not nor grieve, for ye will overcome
them if ye are (indeed) believers.” (S3:139)
- C. “So do not become weak (against your enemies),
nor be sad, and you will be superior (in victory),
if you are indeed (true) believers.” (S3:139).

The above three translations, quoted from the “*best*” currently available English “translations,” are for the same *Ayah*! May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those “translations” as quoted above. However, *none* of them is satisfactory! Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur’an, famous for its *brevity, succinctness, eloquence and elegance*: The *Ayah* says:

“And let not *ta’heyno*⁵⁷ (*you^z: weaken/ love the world and have a dislike for death in the cause of Allah*) and let not sadden you^z while you^f (*are*) the *a’alawna* (*uttermosts/ uppermost-ones*), if you^c were believers.”

A.1. The Glorious *Ayah* neither contains nor implies the word “so,” but it begins with “and”! Furthermore, “lose not heart”=be discouraged not. The word used in the *Ayah* says: “let not *taheyno*” i.e. *commanding* them not to “*weaken, or love the world and have a dislike for death in the cause of Allah*”! So, it implies *more* than “loss of heart or a discouragement”! The Qur’anic words are very *brief* but are *packed* with meanings!

A.2. “Nor fall into despair” *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: “*and let not sadden*,” again *commanding* in the *present* tense! Thus, “sadden” neither carries nor implies the *strong* notion of “falling into despair”, which means *losing all hopes, or being overcome* by a sense of futility, defeat and resignation!

⁵⁷ For the word “*تَهِنُوا*” see footnote 32 above.

A.3. “For ye must gain mastery”, may Allah forgive the translator for such a “translation”! This “translation” is *totally out of line* and is *not what the Ayah says at all*! The *Ayah conclusively, determinatively and unambiguously* says: “while you^f (are) the upper-most”. Really *true* Muslims are *always* the *a’alawna* (*uttermosts, uppermost-ones*) because:

- i. The *true* Muslims believe in the *singularity* of Allah;
- ii. The *true* Muslims *enjoin* by the *ma’aruf* (*rationaly acceptable and Sharey’ah sanctioned deed*) and they *forbid* the *munkar* (*rationaly objectionable or Sharey’ah prohibited act*);
- iii. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
- iv. The *true* Muslims’ *cause is for Allah* and *their opponents is for the Satan*;
- v. The *true* Muslims’ *argument is superior* than their opponents’ argument, i.e. *their religion is superior to their opponents’ religion*, as their religion is *Allah’s making*;
- vi. *Ultimately the true Muslims shall prevail*, as Allah had stated this fact to them time and again in The Qur’an, provided they adhere to its commands! Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated itself time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. “*a’alawna* (*uttermosts, uppermost-ones*)”. Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*! This concept is mentioned in The Qur’an time and again, to *constantly* remind the Muslims of such an historical fact! Perhaps they desist from their sins and errors, repent and go back to become *good Muslims again*! Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*!

A.4. The *Ayah* does *not* say: “if you are true in faith,” *per se*, as alleged by this translation! The *Ayah* says: “if were you^c believers” plain, clear and without any further ado!

B.1. This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies “grieve not”. To “grieve” is to have grief, *deep mental anguish*, say from bereavement. The word “grieve” implies *more* than “sad”, meaning unhappy!

B.2. The *Ayah* also does *not* say “for you will overcome them”; *nor* does the *Ayah* mentions the word “indeed” at all! Clearly the *Ayah* says: “if were you^c believers”, plain, clear and simple!

C.1. The word “so” does *not* appear in the *Ayah*. Also the phrase “against your enemies”, is *neither in nor is implied* by the *Ayah*! The *Ayah* has the word: “And” at the *very beginning* of it, which this translation *omits* altogether! Also, the *Ayah* says: “*and let not sadden you*”, in the *present* tense; and *not* in the form of “nor be sad”! One might say, “*and let not sadden*”, and “nor be sad” are more or less equivalent! Fine, for the sake of putting the argument to rest, let us grant that to be the case. The question is: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually lead* to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether!

C.2. The *Ayah* does *not* say: “you will be superior (in victory),” suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state “in victory”, as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior! Also, the *Ayah* says: “if were you^c believers”, plain, clear and without any further ado. This *is Qur’an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could or might, if not would, imply some thing else *not* intended!

C.3. Also, the *Ayah* does *not* say: “indeed (true)” as a *qualification* of the believers. The *Ayah* says: “if were you^c believers”. Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur’an, that are *not* in it?

36. Examples of Qur’anic texts translated to mean more or less *same*, when in fact they are *profoundly different*!

A. The Qur’an is in *Arabic*. For a divine wisdom Allah (SWT)⁵⁸ bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur’an says that He made The Qur’an “*Arabic Qur’an*.” The relevant *Ayah* says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ (الزخرف:3)

“Verily We made it^x Qur’an Arabic, perhaps you^b cerebrate you^z.” (S43:3)

i). Since the above *Ayah* states, and Allah knows best, that The Qur’an employs the *Arabic language* as its *vehicle* of expression, therefore:

(1) The *linguistic meaning* of The Qur’an is as the Arabs know it (including the *implication, inference, connotation* and *denotation*) of *each word* is the *most paramount first step* to consider and understand!

(2) Also, The Qur’an is primarily *pronounced, read* and *written in Arabic*.

(3) So, the *pronunciation, the reading* and the *writing* of The Qur’an are all *subject* to the “rules” (e.g. *grammar, conjugation, metamorphism, substitution*, etc) of the *Arabic language*!

(4) In addition to the *plethoric supply* (superabundance) of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*! No other word will suffice, as strictly speaking almost *no* synonym is *100 per cent* interchangeable in *The Qur’an*!

(5) Reading of The Qur’an (in Arabic) is a “worship” *in and of itself*.

(6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur’an is valid.

(7) For *every single Arabic alphabet letter* of The Qur’an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.

ii). The above *Ayah* received *not so bad* a translation, save some, who incorrectly translated it as “*a Lecture in Arabic*”; but the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did! I believe that was their best possible.

B. The Qur’an is in *Arabic-tongue*! Furthermore, The Qur’an is made in *Arabic tongue*; i.e. it is *expressed* in the *perspicuous* (easy to understand and to clarify) “*Arabic-tongue*”, i.e. *idiomatic Arabic*! The Qur’an says:

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ النحل (103)

“While this (*i.e. the diction of The Qur’an is*) a *tongue-Arabic* manifest.” (S16:103)

i). The above *Ayah* received also *not so bad* a translation, although those translations did, *to a certain extent, miss slightly*; as some did *not* say “*Arabic tongue*”, *per se*, and instead opted to say: it is Arabic “*speech*”! Yet, some others *dropped* the word “*tongue*” altogether and saw it fit to just say: “in Arabic!” This is Allah’s Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication* or *inference*) should be contemplated, let alone carried

⁵⁸ (SWT), meaning “The Existent” that is *before and after the existence of life in this world*. There is *no* word in English to convey such a meaning! So, my choice for “الحي” is “*The Pre-and-Post Existence Existent*” as closest to convey the message of such a great name!

out, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*!

ii). The above *Ayah* clearly states that The Qur'an is expressed in [tongue-Arabic], an idea well elaborated-on in Section 12 above, but summarily restated:

(1) The *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, but in a *polished (improved)* or *designative* (divinely specified) form!

(2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.

(3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.

(4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction! Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur'anic expression is! As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages!

Hence, for understanding The Qur'an (a) *firstly priority is to be given to its linguistic meaning, inferences, and implications; secondly to its Arabic tongue expressions*, as explained earlier.

After that comes: (b) "Arabic tongue" expression, see Section 12 above.

Next (c): "Arabic rule", as discussed in Subsection C, to follow.

And finally: (d) *above all* according to the *Sha'rey'ah requirement*.

C. The Qur'an is by Arabic-rule: Allah says that He sent down The Qur'an (*harmonious with/ according to/ by*) "Arabic rule:"

﴿أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ (الرعد: 37)

"We descended it^x (*by*) Arabic rule"⁵⁹. (S13:37)

By Arabic rule, it is meant, and Allah knows best, *following Arabic language rules of grammar and deptote-declention* (i.e. *word-conjugation*), the morality and wisdom of the Arabs *as polished and improved* by divine intervention! I must quickly add that *morality and wisdom* in terms of many aspects, such as:

(1) Genealogical purity,

(2) Chivalry and personal as well as family honors,

(3) Loyalty to the sense of belonging,

(4) Generosity towards others, especially *hospitality* to the *guest* (any stranger),

(5) Strongly protective attitude towards the neighbor, and

(6) Strongly protective attitude towards the *wronged* or the *unjustly treated* entity!

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, thereby they had *missed* greatly, that is to say: *under* translated what needed better translation!

D. Last and most paramount are the *Sha'rey'ah* imperatives!

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A, B, and C above! Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*! For example: the word "الحج" = the pilgrimage. In Arabic "الحج" = the pilgrimage, means the going to a particular place, *any*

⁵⁹ See the **Lexicon** attached to this **Translation** for an elaborate exposition regarding this **vital denotative and connotative word, describing** the diction of The Qur'an The Supreme, **by Arabic rule**!

place, *any time* for *any purpose*! However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to perform *particular(prescribed) rituals*, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*! So, now the word "الحج" carries a *different* meaning than its pure *linguistic* meaning!

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) that Allah had "descended it ^x (*harmonious with/ according to/ by*) *Arabic rule*"!

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings* and *implications*. All other translators, *unfortunately*, do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic expressions are *exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent, precise and highly designative*! However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful and *emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (C), the "*Arabic rule*"! To this (i.e. "*Arabic rule*"), some put it: The Qur'an is "a decisive utterance in Arabic"! Others said that it is Qur'an "*in Arabic* and is a *judgment of authority in Arabic*"! Such translations represent a monumental amiss of *under sizing* of those texts, if not out right *unintentional misrepresentation*! May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed the significant meanings and implications therein*!

(iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or his approval of others' actions or statements), which *complements and explains* it, as discussed earlier in Section 30.

37. "Qur'an Arabic, (by) Arabic tongue, and (by) Arabic rule"; Meanings and implications are revisited!

A. The Qur'an says: "Verily We made it^x Qur'an *Arabic*", meaning The Qur'an *uses* the *Arabic language* for its *diction, inscription and recitation*! That is such *diction* is *rendered in Arabic words, in the most concise and precise of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the *precise* meaning of each word!

B. On the other hand, "While this (*the diction of The Qur'an is*) a tongue-Arabic manifest" means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings, styles of expression* (including among other things, all the *linguistic adornments* or putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: "*For Allah's face*"! The meaning is *neither Allah, nor face per se*, but the *pleasure* of Allah! See Section 14 above!

C. However, "We descended it ^x (*by*) Arabic rule" means *according to the rules of the Arabic language* and its *grammar and conjugation*, as well as the *pristine morality* associated with *Time proven* of myriads of *hallmarks* such as: *purity of personal genealogy, faithful guardianship of the integrity of personal family honor (maternal and paternal all around), hospitality towards the guest, care and guardianship of the neighbor, succoring and rendering justice to the wronged, and many other moral high-grounds*! To really appreciate the

concept of “*Arabic rule*”, it is *imperative* to review what does “*Arabic rule*” mean? It means many *lofty and splendid* things, among them *besides* the *linguistics* (not inclusively by any means) are the following:

(i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results!*

(ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced and fair* at all times!

(iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity and illustration*:

(a) Strictly *defending honor*, i.e. *personal, family, neighborly, tribal, community, or country*.

(b) Rigorously *preserving personal genealogical purity*.

(c) Uncompromising *generosity and hospitality*, in their “*barren*” desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity and hospitality!*

(d) Faithfully *guarding personal chivalry, and independence*.

(e) Constantly *displaying personal courage*.

(f) Closely *adhering* to personal *allegiance* of kind!

(h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor and defenseless!* This very element was the *impelling* force behind the *pre-Islamic* “*Helf-Al-Fadbool*,” *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

38. Myriads of Arabic rules get *purified, polished, improved, and ordained* through the garment of Islam!

As stated earlier, Section 24 above, Allah had *karrama* (He had bestowed bounty and honor on) the *Arabs* and *their language*, and Allah does whatever He wants! This *takreem* (bestowal of bounty and honor) is *multifold*, only Allah knows its limits! However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment! Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished, further improved, and ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply!

39. The Arabic language is *unique*, as it is perfectly: descriptive, connotative, denotative, designative, eloquent and elegant!

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse, laconic, descriptive, connotative, denotative, designative*, yet *eloquent and elegant!* Hence, it is *not* possible to find *corresponding* words in other languages to match or even come close to *all* the Arabic words! Adding to the *enormity* of the situation is when one is to translate “*Share'yah terms*,” that are *divinely revealed* and have *specific Share'yah* meanings in *addition* to their *linguistic* meanings, the task multiplies in enormity! Therefore, there is a strong and a

definite *need* for *transliteration* with: (a) *as best as possible* *parenthetical explanation* of the *transliterated word* and (b) *footnotes explanations* as needed. Allah's words *cannot* be dealt with *neither lightly or subjectively* at all. That is because the *same word, phrase, or Ayah* in due course of time, will assume a *newer and different* meaning than its current one, *yet remaining correct all along!* This further proves the case that The Qur'an is absolutely the word of Allah! Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context* determines the *intended* meaning!

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it! Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, but in reality *each* depicts a *specific* meaning *no* other does it! There are *no synonyms* in The Qur'an!

1. غاب = لم ير بالعين السوية لأي سبب!
2. إختفى = لم ير بالعين السوية من حيث أنه لا يعرف مكانه!
3. توارى = غاب الى الخلف عن حياء أو خجل!
4. خنس = غاب عن ذلة و هوان!
5. غرّب = غاب في مكان بعيد!
6. استتر = غاب وراء حجاب خوفاً أو خجلاً!
7. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام!
8. أقلّ = غاب لمعانه أو غابت شهرته أو شأنه!

As can be seen each of the above mentioned words, although *seemingly* *synonymous* with the others, *each* is a *specific portrait*, depicting a picture *by itself*, any other *cannot* do in its place, if they were to be interchanged! Other languages, English included, do not possess such *precise* words! Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an imperative duty, Islam *constantly* urges us to do *all the time*: "Let-invite[you^s] to your^t Lord's path by the *hek-ma'te*^w (*wisdom*)^w and the exhortation^w [the] *hasanatey*^w (*good-deed*)^w; and let-argue [you^s] (*with*) them by which^u it^w (*is*) *absano* (*excellenter*)^w"; (S16:125). Based on the afore-mentioned, it is clear that *transliteration* is a *necessity*.

40. Translating the *unique* Qur'anic diction or the *matchless* Hadeeth parlance to any other language, the other language must be *supplemented* by *transliteration* and *superscription* of many words, especially the *pronouns* and the *conjunctive* nouns!

Clearly based on all the aforesaid, especially Sections 34-39 above, in order to exactly *convey* the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*! This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'an or the *matchless* Hadeeth parlance both are in the *loftiest of expressions*! Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender! So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription*

of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender! For example:

Transliteration: The word “**بعل**”= “*ba’al*”^x = (*owner/lord/master/husband*)^x, or a *worshipped ido!* No single English word could convey the *various meanings* of “*ba’al*”^x *per se!* So *transliteration* is a *must!*

Superscription of pronoun and the conjunctive nouns! For example: The *addressee* pronoun “*you*” in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine!* In Arabic the *form* for each of the aforesaid is *different!* So you, with a superscript “^s”, you^s stands for the *singular, masculine addressee*; whereas you with a superscript “^f”=you^f stands for the *plural masculine addressees!* In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender! So *earth* is superscribed with a “^w”, such as earth^w, and *day* gets to be superscribed by an “^x”, such as day^x! Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender! Hence, sun = sun^w and moon = moon^x! See the short table of the *superscribed words* (*less than two [dozens]* and are *repetitive* so they will be *easily remembered and recognized*). See the *Prelude* to this *Translation!*

And now a word about the Arabs in Section 41 next.

Exception to the rule: The suffix pronoun “**ﻻ**” for the *singular, plural* or the *speaker’s aggrandizement* in Arabic does *not* exist in English! So to avoid being/sounding *too* verbose, pedantic or awkward the word “*we*” will be used to approximate for “**ﻻ**”!

41. By the dawn of Islam, the Arabs were miraculously transformed to spearhead Allah-perfected religion for worldwide application!

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage!

They engaged each other in endless chain of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe and another*. This way, the life of an Arab was that of a “warrior”!

They were pagans, but their minds with respect to *divine* religion were “open” to influence! In the language of present day “Western culture” is a “*tabula rasa!*”⁶⁰

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations!

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most remarkable memories! They could hear a *one hundred line poem* for the *first time* and *critique it immediately thereafter*, i.e. *right after hearing, line by line, all from memory!* Periodically they gathered from *all parts* of their peninsula around the Ka’abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their poetry with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, Quraysh⁶¹ was the most preeminent and supreme tribe among them. Quraysh was the “Guardian of the Ka’abah,” the Sacred Sanctuary. It is this sanctuary that Prophet Abraham raised, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it!

⁶⁰ A Lockeanism concept!

⁶¹ Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.

After Allah had *honored* Mohammad (SAWS) and chose him as His Messenger and Prophet to the *humans* and the *Jinn alike*, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected world-religion*. Thereafter, the Arabs *spearheaded the establishing of an unmatched human civilization*, the like of which there *never was nor could ever be*, as shall become *self-evident* in the following pages! The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the *religion* they were chosen to *spearhead* which, in fact, made the difference! There is no better evidence in favor of this argument than the following facts. Time and again the Muslims were the *vanguards* and *leaders* of human *civilization for centuries*,⁶² when they *adhered* to their religion *faithfully*! However, when they were *less than sincere* in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras.

However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*! Now Islamic Civilization is on the *verge* of a great *revival*! But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the *entire globe*! As at the present there is not a country on the face of the globe where Islam is not embraced in it in masses *voluntarily*!

Islam is a religion that *defends itself against* all its enemies! The only requirement is to have those “enemies” be *exposed* to it by *any reasonable means*. Once they study it, they will *voluntarily* embrace it, provided they are *rational*, i.e. not *highly subjective or stubborn*! Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the “enemies” of Islam came, fought it, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it! That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol, Alliance for Paternalizing the Aggrieved*, is cited as a sample!⁶³

42. *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved!*

During the *pre-Islamic* era, as aforementioned, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted *alcoholic* beverage as well as *fornication* and *adultery*! However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal! The fact is the Arabs could *not* manage to accept each other’s military defeats without *bitterness*, engendering future malice! This sense of bitterness prompted the leaders of various tribes, led by Quraysh, the guardian of the sacred sanctuary of the Ka’abah at Macca, to decide and establish what is known as “*Helf al-Fadhol*,” *al-Fadhoor*-Alliance! The main mission of this alliance was to *paternalize* (father) the *unfairly aggrieved* and the *defenseless*! Based on rational principles of justice, the Alliance established the rule that *people*, as *individuals* or *groups*, have “*inalienable right*” to be respected and treated in a “*fair*” way, and that these *rights* extend to *every* individual or group, *especially* those who can *not* afford them or afford them the *least*! Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid “Alliance.” Without delay, the “Alliance” would then marshal and proceed to *restore* to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been! This makes it clear that this “Alliance” was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*! Since it holds human

⁶²That is over a thousand year, **more or longer** than any other people in the history of humanity!

⁶³There are others but **Helf Al-Fadhoor** is very conspicuous and well known!

rights *inviolable*, in *theory* and in *practice alike*, the “Alliance” *ensures* the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal “paternity” for *all* the unfairly *aggrieved* peoples! No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth*, that if he were to be called for such an alliance he would have *responded positively*, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur’an to English and also of developing a *Lexicon*⁶⁴ for it as we go along.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His pleasure! May Allah make this translation most useful to and beneficial for all Muslims as well as *potential* Muslims all over the world, in fact to all of mankind.

Abdulaziz Fahad Al Mubarak

Finished by Allah’s munificence and aright-guidance; my praises and thanks to Him.

23/10/2002, revisited on 16/06/2004, Revised for the fourth time: 27 July 2003, and again for the fifth time on 17/06/2005, and again for the sixth time on 03/10/2005, on 26/01/2006, also on 20/02/2006, 05/07/2006, on 14/11/2006, on 14/12/2006, 28/07/2007, 28/10/2007, 12/07/09, and 12/06/2010, and last on 30/12/2010.

⁵⁵ Constantly applauded and referred to by various groups for their own selective purposes!

⁵⁶ This *Lexicon* is necessary for *special terminology* of *unique* diction of The Qur’na and the *matchless Hadeeth* parlance.

Prelude

Stop Momently!

Before proceeding to read this translation of The Qur'an it is *imperative* that *you please become fully aware* of certain *facts relevant* to *this* translation! The facts are:

- A. This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristic!
- B. This translation is *unique*, in that it *meticulously adhered* to the fact that words in The Qur'an have *no synonyms* and that *each* word is used for *its own explicit and implicit* characteristics!
- C. This translation had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.), *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not* least *utmost efforts* were exerted to *ensure* that:
- D. Since The Qur'an is *perfect all-around*, (error-free) and that it is *unique, sacred and supreme*, therefore surely *no addition, deletion, or alteration* of *any part* of its text is a fact *vitaly maintained throughout*!
- E. So, it is *especially important* for all readers to *first* read its *Introduction*, particularly *Sections 35-38*, for better *understanding* of a *unique methodology* for a *unique* translation for a *very unique* book The Qur'an! This translation needed some superscripts (see Section 40 of the *Introduction*)! They include:

- a. See p 4 below.
- b. Used for the *plural, masculine, addressees*, e.g.: لَكُمْ = you^b
- c. Used for the *plural, masculine, addressees*, with *الفعل*, e.g.: قَمْتُمْ = you^c
- f. Used for the *masculine, plural you*, you^f = "أَنْتُمْ"!
- g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: قَمْتُ\إِنَّكَ = you^g
- m. Used in combination with y for *plural feminine* such as you^{y m} = أَنْتُنَّ
- n. Used as a *superscript* for *masculine plural mood*, e.g.: yourⁿ!
- o. Used for "مَا" which is equivalent to "حَيْثُ" = whence, "مَا الْمَصْدَرِيَّةُ" = when °
- p. See below:

The pronoun "who"/"whom" stands for *eight distinct* types of designations:

- 1. As *connective noun* "who^x"/"whom^x" "اسم موصول" = "الذي" or "ما" = "which^x"
- 2. Who^r / "whom^r/which^r = "الذين", but in *Arabic* some time albeit "اسم موصول"
- 3. But *written and enunciated* as "مَنْ", so to *distinguish* such designation "مَنْ", it is superscripted with a "p" = who^p or whom^p or which^p! So, who^p/whom^p/which^p all stand for "مَنْ" *accordingly*!
- 4. As *interrogative noun* = who^a/whom^a/which^a = "مَنْ" = "ما" = "اسم استفهامي"
- 5. As *conditional noun* = whoever/whomever/whatever = "أداة شرطية" "مَنْ" or "ما" = inasmuch/so-long as!
- 6. As who^r for a *plural masculine* "who" = "الذين"
- 7. As who^u indicates *singular feminine*, as who^u/whom^u/whose^u/which^u = "التي"
- 8. As who^v superscript^v indicates *plural feminine pronoun*: as who^v = "اللائى أو اللاتى"
- r. See p (6) above.
- s. Used for *separate, apparent, masculine, singular you* = "أَنْتَ" = you^s!
- t. Used for two situations: *singular, masculine, addressees* e.g.: your^t, or for *plural, masculine, addressees* with *الفعل*, e.g.: قَمْتُمْ = you^c
- u. See p (7) above!

v. See p (8) above!

w. Used to indicate a *feminine gender / feminine-gender-referent*, e.g.: self^w, village^w, or a *feminine pronoun* it^w!

x. Used for *masculine gender* or a *masculine gender-referent*, for example, book^x, or a *masculine pronoun* it^x!

y. Used for a *feminine plural: verb* e.g.: “ate^y” = “أكلت” or *pronouns*: “they^y” “them^y” or “their^y” or for *singular feminine your* y!

y m. Plural Feminine e.g.: “أكلت^{y m}” = eaters^{y m} as “eaters”.

z. Used for *masculine plural verb*, denoting “و” or “ي” = *augmentation or union* “waw,” you^z, or they^z for denoting “و” or “م” = *augmentation or union* “waw,” versus you = you^f, أنتم, the *masculine plural pronoun*!

Also, for denoting “ة/ت التانيث” = the *feminizing-denotative* suffix “ة/ت” for the singular, = She^y e.g.: eater-she^y = “أكلت^y”, or for the plural, e.g.: “أكلت^{y m}” = eaters^{y m} as “eaters” *per se* could be *masculine* “أكلون” as well! So the *double superscripts* certainly specify the *referent* without any ambiguity; although -she^y = the *feminizing-denotative suffix* is the correct one, at times such designation becomes a bit *awkward*, so a *superscript* of ^w, e.g.: earth^w, as stated above *suffices*.

Exception to the rule of strict adherence to the text of The Qur’an: The suffix pronoun “نا” for the *singular, plural* or the *speaker’s aggrandizement* in Arabic has *no* English equivalent *per se*! So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” in Arabic = “نحن”, will be used to *approximate* for “نا” as *most appropriate* alternative! For example: “قلنا” = “said we” = strictly speaking = “قال نحن”! But “قال نحن” is very awkward, to say the least! However, we will use it to mean: “قلنا” in all *identical* or *similar* situations!

Annotation: In English there is no way to *exactly* say: “كذب” = *he considered and iteratively said that a statement/fact stated by another person is false/a lie*! So for “كذب” I settled to use *denied*! Similarly for “جدد” = *absolute stubbornness he denied a statement/fact stated by another person while he knows full well that it is true*! So for “جدد” I settled to use *rejected*!

تم هذا التتقيح لهذا الـ Prelude بالحمد والشكر لله سبحانه وتعالى، بعد بعض التصحيحات لـ المقدمة (The Introduction)، فالحمد والشكر والثناء لله وحده والصلاة والسلام على سيدنا وحبيبنا محمد المصطفى وعلى آله وصحبه وسلم تسليماً كثيراً! الأحد 1431\07\01 الموافق 2010\06\13م.

المترجم والفقير لرحمته سبحانه وتعالى:
عبد العزيز بن فهد المبارك

Note:

After so many trials and errors with respect to the superscripts, I discovered that some alphabets were not used/needed! So instead of starting all over again, I decided to consider them as defunct! They are: d, e, h, i, j, k, l, and q.

